

THE FA:

bles of Esop in Englysh

He with all his lyfe and fortune,
howe he was subtil, wyse, and tozne
in Grece, nat farre frome Troye the
greate in a towne named Amoneo, he
was of all othermen most disfourmed
and euyl shapen. For he had a greate
heed, large visage, longe lawes,
warpe even, a scapte necke, crokbacked,
greate belly, greate legges, large fete.

And yet that whiche was worse,
he was domb and coulde nat
speake: But nat withstanding
this he made a singuler
wytte, and was

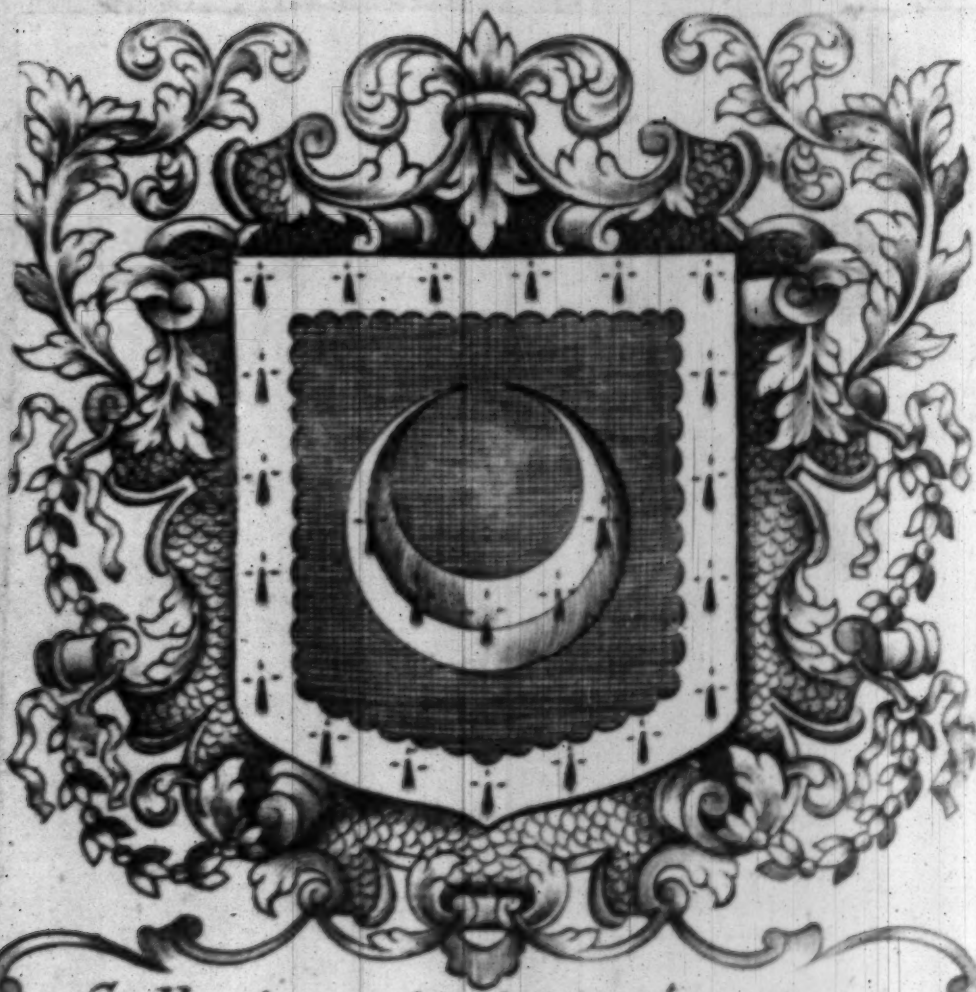
greatly in-
genious and subtil in cauillacions, and plea-
sant in wordes, after he
came to his speche.

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*Collegium sive Aula S.S. Trinitatis in
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1700



This hystoꝛye maketh

mention howe E S O P E excused
hymselfe before his Loꝛd. loꝛ
eten of the fygges.

¶: ¶: ¶:

* + *



AND for as muche as the
Loꝛde to whome Esope
was boũde supposed that
he was nat pꝛofytable, he
sente hym to labour in
feldes, and to digge and delue in the
earth. And on a daye as the loꝛde wal-
ked in his felde, one of his labourers
gadered fygges and presented them
to his Loꝛde, saynge. My loꝛde take
these fygges, as for the fyrste frute
of the felde. And the loꝛde receyued
them ioyouslye and deliuered them to
his seruant, named Agatopus, char-
gynge hym to kepe them tyll he re-
turned from his bayne. And it hap-
pened that Esope comynge frome his

The lyfe

laboure demanded his dyner lyke as
he was accustomed, and Agatopus
whiche kepte the fygges etc of them
and sayd to one of his felowes, if I
doubted nat and fered my mayster I
wolde eate all the fygges. And hys
felowe said, if thou wyl let me eate w
the I shal fynde a cratie that we shall
haue neither blame ne harme therfore
And how may that be sayde Agatop
pus, to whome his felowe sayd whan
my lord shal come home we shall say
to hym that Elope hath eaten them.
And bycause he can not speke he shal
nat excuse hym selfe, and therfore he
shalbe well beten, and hereupon they
went & eate the fygges bytwene the
bothe saynge, this villaine shalbe wel
beten. And whan y lord came out of
the bayn he comanded Agatopus to
bryng him the figges, and Agatopus
sayd to hym. Syr whan Elope came
from his laboure fro y felde he foude
the

the seller open and went in withoute
reason and hath eten all the fygges.
And whan the Lorde harde this he
was muche angrie and sayde, call to
me Esop, to whome he sayde. Thou
contrefayte churle howe is this hap-
pened that thou haste nat ben aserde
to ete my fygges, wherof Esop was
aserde and beheide them that had ac-
cused hym. And the lorde commaunded
to dispoille hym & take of his clothes
for to haue beten hym, but he kneled
downe at his lordes fete & by signes
bycause he could nat speke, prayde his
lorde to gyue him space to excuse him.
And his lorde graunted it to hym.
And anone after he toke a vessel full
of hote water whiche was on the fyre
& poured y hote water into a basyn,
and dranke therof. And anone after he
put his synger in his mouthe & caste
ouce all that was in his stomake:
whiche was only water, for y day he

Ipte apered to hym & gaue to hi sapien
 ce & habilite : And also he gaue to hi
 the gyft of speche for to speke diuers
 fables & inuencions as to him whiche
 was ryghte deuoute to hospitalite.
 And after whan Esop was a waken
 he began to saye to hym selfe, I haue
 nat onely slepte ne sweetly rested, but
 also I haue had a fayre dreame & with
 out any impechment, I speke and all
 that I see, I call by there propre na
 mes, as an Hysse, an oxe, an ayle, a
 chariot, & to al other thynges, I can
 to eueriche gyue hys name, For I haue
 receiued fodevntly y grace of chys know
 lege, for the great pytie y I haue had
 of them that lacke hospitalite, for he
 y doch wel ought to haue good hope
 in god that he shal haue good rewar
 de therfore : and therfore I shal nat
 laboure lesse than I dyd before. And
 thus whan Esop began to laboure
 there came he y had the charge of the
 felde

felde and the ouerlyghte and anone
begane to beate one of the labourers
griuously wherof Fflope was greatly
displeased, and sayde to hym in this
maner. Why beatest thou hym for
nought & euery houre thou comest
and beatest vs withoute cause, thou
sleepest vs and doest nought thy selfe.
But I shall tell to my lord all this
mater lyke as thou shalt wel knowe
And whan the pcurour hard hym
called by his owne name Zenas he
marueyled & Fflope spake & thoughte
in hym selfe. I shall go before to my
lord to thende that this foule vilaine
cōplayne nat on me, & that my lord
depose nat me of my pcuracion. And
he toke his mule and rode vnto the
citie, & came to his lord & sayde. My
lord I salute you ryght humbly. And
the lord looked on hym & sayd to hym,
why comest thou so afraied & troubled,
And Zenas sayd to hym & now in þ

A. v.

felde

The lyfe.

come & this tromped of Tragetenus.
 This is a fayre marchādise, for if he
 had nat a voyce I wolde wene that it
 were a botel full of wynde, ye be wel
 occupied to bring me hicher to the we
 me this fayre personage, I had sup
 posed thou woldest to me haue solde
 a fayre seruante, honest & pleasante.
 And than the marchante returned on
 his waye, and Escoppe folowed hym &
 sayd to the marchante, abyde a lytell
 here, and the marchante sayd, let me
 nat villaine for I mayst haue no pro
 fite of me, for if I bought y I shulde
 be called the marchante of fooles and
 of bayne thyngs. And thā Escoppe sayd
 to hi, wherfore art y thā come hyther,
 & the marchante answered, to bye some
 thyng y is fayre, & thou art foul ouer
 sothly & counterfeit for me. I haue
 nat for to do w such marchandise.
 And than Escoppe sayd, if y wylte bye
 me thou shalt lese no thyng. And the

mar

marchaunte demaunded wherof may
thou do me any ppyce, & Elope sayd,
be there nat in thy house lytyl chyld-
dren ne in thy towne y cry & ren. Wye
me and y thalte do wysely & thalte be
theyr mayster for they shal drede &
fere me lyke a false vilage. And than
the marchant smyled for the wordes
of Elope & returned to Zenas & asked
of hym howe he wold sel y sayre mar-
chandise, And thā Zenas sayd to hym
gyue me thyrty pounde or thre halfe
pens for hi, for I woc wel y no man
wyl bye hym & than y marchant paid
for him as much as he was wel cōtent
And than Elope went w his mayster
into his contere, and as he entered into
the house he se two chyliden lyinge
in the lap of theyr mocher. Thā sayd
Elope to the marchante. Nowe shalte
thou haue experience of that I haue
promised, For sythen these two lytell
chyliden haue tene me they haue ben
Ayl

The lyfe

styl & aserde. And than the marchante
laughyng bad hi to entre, & he seynge
the felowes fayre & pleasant saluted
them sayng. I salute you my fayre fe
lowes. And whan they sawe Esclope
they sayde, all we shall haue anone a
fayre psonage what wyl our mayster
do for to bye such a man so foule and
so discurmed. And theyr lord answered,
bycause I haue sounde no bestes
to helpe you, therfore I haue bought
this galand to helpe you to bere my
cariage and therfore depart amonge
you þ fardels for to bere, & thā Flope
sayd to them. O good felowes ye see
wel þ I am leste and feblest. I praye
you to gyue to me þ lyghtest burthen
and his felowes sayd to hym, bicause
þ mayst not bere nothige. To whome
Esclope sayde, bycause ye do all the la
boure, it is nat mere that I onelye
shulde be ydle and vnprofitable to
my lord. ❧ : ❧ : ❧


Howe

¶ Howe ESOPPE demanded the
lyghter burthen, but to theyr seminge
he toke the heupest, whiche was at the
laste the lyghtest, and so he
begyled his felowes.

Than his felowes sayde to hym
thus, whiche wylte thou bere, and
Esope beholdyng al the burthins fer-
delles sarkes & paniers toke a panier
ful of breade, for whiche two of the
berers were redy for to haue bozne &
sayd, nowe take me this panyer here.
And thā they sayde he was the moste
foule of thē, bycause he chose y^e lygh-
test and toke the heupest. And so he
toke the panier of breade & went forth
to foze all his felowes whiche whan
his felowes behelde & sawe. They al
sayd that theyr mayster had nat loste
his money. for he was stronge and
myght bere yet an heuier burthen and
thus they mocked hym, and all waye
Esope was at the logynge befoze his
felowes. And whan they were arriued

The lyfe

at theyr logyng theyr mayster made
 them to rest. And conmaunded Elope
 to bryng forth brede for to eate, & so
 he toke brede out of his panier, that
 his panier was halfe emptye, & whan
 they had welketen, eche of them toke
 his burthen & Elope boze lesse than
 he dyd and came to his lodgyng be-
 fore his felowes, & at souper he gaue
 them so muche brede that his panier
 was al voyde & empty. And on y next
 day he toke his panier & went suche a
 pace before his felowes y they knew
 hym nat, so that one demanded, who
 is he y goth so farre afore vs, and an
 other sayd, it is y crookeded & con-
 fessayre churle whiche by his subtiltie
 hath deceyued vs, y bere y burthyns
 not consumed by the waye, but he hath
 auoyded his burthyn & is moze wy-
 lye than we be. And whan they came
 to Ephesie the marchaunte leadde his
marchaundise to the market and also
 his

hts.iii. seruātes for to sel, which were
 named Gramaticus, Saltis, and Esope,
 and a marchant sayd to hym. If thou
 wylt sel thy seruantes at a reasonable
 price there is a Philosopher named
 Crantus to whome muche people go
 to lerne at a place called Sommon,
 lede thy seruantes thither & that phi
 losopher wyl be them, & the mayster
 and owner of the dyd well araye Gra
 maticus & Saltis with newe robes,
 and led them thither for to sel, but by
 cause Esope was so foule and lothly
 he was clad in canuas & was set by
 twene y other two which were faire,
 pleasaunt, and well fauored men, but
 all they that behelde Esope were a
 bashed, bicause of his diffourmyng,
 sayeng, from whēs cometh this fellow,
 and bycause that they so wondred on
 hym he looked all ouerthwartely on
 them boldly. ✱: 

Of the Seconde sale of Esope.

B.i.

And

The lyfe

AND whan the market daye came,
Erant⁹ the philosopher departed
out of his house and went to and fro
thzough the market, & he sawe the se
two ponge men and Escoppe standynge
bytwene them he meruayled of the
prudence of the marchant that so had
sorted them and he appzoched to one
of them, & said to hi in this maner. Of
what contré art thou. And he answer
red. I am of Capadocce. And Erantus
demanded, sayinge. what canst thou
do. And he answered. I can do al thig
that thou wylt, whiche answer, whā
Escoppe harde he laughed the wyng
his great teth, and all the scolers that
were there wiche Erantus beholdynge
Escoppe so soze laughynge the wyng
his great tethe, they thoughte they
sawe a monster and nat a man, and
sayde to theyz felowes. This great
horson hath the greace tethe. And some
asked what they had sene, and they
sayde

sayd that he soze laughed & the wed his
teeth, & some sayd he laughed nat, but
that he was a colde on his teethe. And
one demanded, wherfore he laughed,
callynge hym gentyll gallant, and he
sayd, what haste thou to do therewith
knaue go thy way, & y^e scholer departe
ted all ashamed folowynge his maister,
and thā Crantus demanded the price
of Salcis. And the marchant sayde he
shulde pay for hym a thousande pengs,
and Crant⁹ estymynge the price ouer
dere retourned to the other felowe, &
sayde to hym. Of whens art thou, &
he sayde, of Lydy. And Crant⁹ asked
of hym, what canst thou do, & he said.
I can do all that thou weneest. whan
Esope herde these wordes he laughte
than, moze than he dyd befoze. And
thus whā y^e scholers saw him laughte
they sayde. This felowe laugheth at
al thinges, & Crātus demanded y^e price
of Grammaticus, and the marchaunte

The lyfe

sayd.iii. M. crownes, whiche Crantus
thought to dere and went his waye.
Than y^e scolers sayd to they^r maister,
these seruants please the nat, y^es sayde
Crantus they please me well, but it
is ordeyned in our citie y^e no seruaunt
maye be boughte at to hye a p^rice,
vpon a great payne. And one of the
scolers sayd, seying they that be fayre
maye nat be bought, bye hym that is
foule and so disfourmed and etuely he
shall do y^e some seruice. And the p^rice
that he shall be solde for, we our selfe
shall paye. And Crantus sayd to them
if I shulde bye thys villaine y^e is foule
& vnclene, my wyfe wolde nat be wel
pleased. For she is so curious that she
may nat suffre to be serued of suche a
counterfeted seruant, and the scolers
sayd. Mayster y^e hast many thynges,
of y^e whiche thy wyfe shall nat gayne
say ne medle. And than Crantus sayd
to them, let vs then demande of hym
what

what he can do, lest for default of asking we shulde lose our money. And then he turned him to Esope and sayd. God saue the yonge man. And Esope said to hym in this maner. I pray the greue me nat. Than Crantus sayd to Esope. I salute the. And Esope sayd, so do I the. And Crantus sayde, leue these mokes and answer to this that I shal demande. And he asked, what art thou, and Esope answered. I am of fleshe & bone. And Crantus sayde. I demande nat that, but where wastest thou bozne. And Esope sayd in the wombe of my mocher. And Crantus sayde. Yet I aske nat that of the, but I aske of the, in what place thou wast bozne. And Esope sayde. My mother neuer tolde nor assured me, whether she was deliuered of me in her chambze, or in her hall. And Crantus sayde. I pray the tell me what thou canst do. Esope sayd, nothyng. Crantus sayd, why canst thou

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thou do nothige. Elope sayd no, where
foze sayde Crantus. Bpcause my fe
lowes saye y they wyll do all thynge,
thā haue they lefte foze me nothige to
do. Than the scolers were muche a
bashed & had grete meruayle sayeng
y he had answered by diuine wyse dōe.
Foze there is none that may be foude
that can do all thynge, and therfoze he
laughed. And Crantus sayd. I praye
the tel me if thou wylt that I bye y,
& Elope sayde, that is in the, no man
shall cōstreyne y therco, neuertheles,
if thou wylte bye me open thy purse,
and tell thy money, & make thy bar
gayne. Than the scolers swore by al
the Gods, this felowe exceedeth our
mayster. And Crantus sayd to hym in
thys maner, if I bye the wylt thou nat
rōne away. To whome Elope answe
red. If I wyll ronne away I cōcel y
bye me nat. And Crant⁹ sayde, thou
sayest wel, but thou art ouer lothly &
disfour

disfourmed. To whome Esope sayde,
men oughthe nat onely to beholde the
face of a man, but onely beholde the
courage. And thā Crantus demanded
of the marchant, what Mall I paye
for ths Esope. And the marchant sayd
to hym. Thou art a folyf the marchāt
to leue these sayre a goodly fuanter
and wyll take hym that can do no
thynge. Take one of the two and let
this asse go. And Crantus sayde. I re
quyre the to tel me what I Mal pay,
and the marchant sayd. ix. pence. and
the scolers tolde out the money to the
marchant, and thus by ths bargayne
Esope, was saruant to Crantus. And
when the banquers receyued the mo
ney for the sale of Esope, they deman
ded curiously, who were the byer &
seller. And than Crantus & the mar
chant cōposed and accozded bitwene
thē y he had nat ben solde for so much
money. And than Esope sayde to the

The lyfe

banquers this is he y^e hath boughte me, and this is he that hath solde me, whiche thyng they wyll deny, wherfore I afferme & sayd that I am fre. Than the banquers laughed at this cauylacion and went and receyued the price of Crantus, for as much as he had boughte Escop.

Howe Crantus broughte Escop home to his wyfe.

Than whan euery man was departed Escop folowed Crantus home to his house, and whan he came before his house, he sayde to Escop abyde here a while before y^e gate til I go in for to prase the to thy lady and maystres my wyfe, well sayde Escop, & thā Crantus entred into his house, and sayde to his wyfe, dame ye shal no moze haue cause to beat debate with me, for ye haue desired me lōge for to get you a fayre seruant, wherfore now I haue boughte one that

is so wyse & so pleasant, that þe neuer
seest none fayrer. And whan two of þe
ladys seruauntes harde hym saye so
wenyng þe it had ben trueth, they be-
ganne to stryue togyther, and the one
beganne to say to the other, my lord
hath brought for me a fayre husbāde
and þe other sayde, this nyght haue I
dremed þe I was maryed, & thus as
his seruants spake, his wyfe sayd, my
lord where is the fayre felowe that
ye praysse so much. I praye you let me
se hym, & Crantus sayd, he is befoze
the gate, & his wyfe sayd. I pray you
brynge hym in, & thus as the yonge
women had debate for hi, one of them
thaught in her selfe. I shall se hi first,
and if I may he shall be my husbāde,
and so as she yssued out of the house
she sayd, where is the faire yonge mā
that I desired to se, and than Esop
sayde to her, what demandest thou. I
am he. And whan she sawe Esop she

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was

The lyfe

was abasched & sayde to hi, art thou
the fayre pecoche, where is thy tayle,
& Escoppe sayde to her agayne, if thou
haue nede of a tayle, thou shalte nat
fayle of one. And than as he wolde
haue gone in, the seruant said to him,
Come nat here. for al that shal se the,
wyl rone awaye And after she wente
in, and tolde her felowe what he was.
And whan she came out & sawe hym
so disfourmed, she sayd. Beware thou
knaue that thou touche me nat. And
whā Escoppe entred in to þ house anone
he was presented to the lady, & whā
the lady sawe hi, anone she turned her
to Crant & sayde. For a seruant thou
hast brought a monstre, chrowe him
out. & Crantus sayd to her. My wyfe
thou oughdest to be glade & Joyous,
bicause I haue brought to þ so faire
and so good a seruant, & she sayde to
Crantus. I wot well thou louest me
nat, for thou desyrest to haue another
wyfe

wyfe. And bycause thou durst nat tel
te me thou hast brought me this foule
great knaue. to the entent that I shal
go fro the. I wyl no longer abyde, by
cause þ knowest well that I may nat
suffre hym. And therfore delyuer me
my dower, and I shal go my waye,
a thā Crantus sayd to Esope. w han
we were on the way thou spekest lar-
gely & now thou sayest nothyng, &
Esope sayd to him, because thy wyfe
is so malicious put her i prison. And
Crant⁹ sayd to him. Holde thy peace,
thou shal be beren. Seest þ nat that I
loue her moze than my selfe. Than
sayde Esope. I pray the that þ loue
her well. And he saye, wherfore nat.
And Esope smote his fore on the pay-
ment, and cryed with a loude voyce,
sayeng, harke. This Philosopher
Crant⁹ is ouercome of a woman. And
Esope tourned him to his lady, & sayd
to her. Madame I pray the take nat
my

The lyfe

my woordes at y^e woꝛst. Thou woldest
haue a seruant that were yonge, well
fourned, well arayd, stronge & ryche,
foꝛ to serue the at thy dyner, & beare
the to thy bed that can rubbe, & claue
the fete, and nat suche a soule & so dis-
fourned a seruant, as I am, foꝛ yf y^e
hadde suche a one, thou woldeste see
noughte by thy husbände, & therfoze
Cruyys that Philosopher hadde his
mouch of God, whiche neuer lyed. He
sayde that there was many pærels and
courmẽtes in the see, and other greate
riuers. And also pouertie is a harde
thyng & deficulcie to be bozne. And
also there be many other great daun-
gerous and troublous infinite. But
there is no woꝛse daunger noꝛ perel,
than is a false woman. And therfoze
Madame I pray the y^e thou take no
moze a fayre seruant noꝛ pleasaunte
foꝛ to serue the, to y^e intent that thou
dishonour nat thy loꝛde & husbände,
and

and than he sayde to Esope, auoyde thou vilaine, whiche art nat only disfourmed of thy body, but also of woordes. But I shall do well, for I shall go my way. Than sayde Crantus to Esope, þe seest nat howe þe hast angred my wyfe, se þe please her, & Esope said, it is nat a lytell thyng to please þe Ire of a woman, but it is a great thyng. Crantus sayd to Esope speke no more, for I haue bought the to make peace and nat to make debate & stryfe.

Howe Crantus broughte Esope.
into a gardayne.

EXANTVS bad ESOP E take a panier and folowe me into the gardine. And Crantus sayde to the gardiner, gyue to vs of thyn herbes & the gardiner cute of the herbes & deliuered to Esope, and he toke them & Crantus payde for them, & whā they wolde haue gone, þe gardiner sayde to Crantus. Maister I praye the þe thou
wylte

The lyfe

wylt asloyle me a question, well sayd
Erancus, aske what thou wylt, & the
gardiner demanded of hym saynge.
Mister, what is y^e cause y^e the herby
that be nat laboured growe faster &
soner than they that be curiously la-
boured. And to this question answer-
red Erancus that they came by some
prouidence, by which the thyngs ben
brought forth. And whā Escoppe harde
this answere he began to laugh. And
Eranc^s sayd to hi, thou vileine laugh-
hest thou me to scozne, & Escoppe sayd.
I mocke the nat, but hi y^e hath lerned
y^e thy philosophie, what solucion hast
y^e made. what is y^e, that cometh of di-
uine prouidence. A chyde of the ke-
chyn wyl make as good an answere.
And than Erancus sayde to Escoppe.
Make y^e then a better solucion. And
Escoppe answered to hym. If thou com-
mande me, I shal gladly. And Eranc^s
sayd to hi. It appceynerh nat to hym
that

that Judge thynges of difficultie to
Judge rude thynges & rusticall. But
I haue a seruaunt here whiche shall
infourme & gyue the solucion of thy
question, if thou wyle pray him. And
the Gardiner answered. Can this vil-
leine paylparde that is so greatly dis-
fourmed answered to this question.
Than y^e gardiner said to Elope, hast
y^e knowledge of suche thynges. And
Elope sayd, ye certainly moze thā all
the men of the worlde. For y^e deman-
dest wherfoze the herbes that be nat
laboured growe soner, than they that
be sownen and laboured. And Elope
sayd, take hede to myne answer. For
as a woman y^e hath ben a wydowe &
hath had chylde by her first hūstāde
that is deade, & after was married to
a ocher man, whiche hath had chyl-
dren of another wyfe befoze, & to the
chyliden of her fyrst husbāde she is
mother, & to the ocher chyliden she is
but

The lyfe

but stepmother. And thus there is a difference betwene her owne children and y other womans. For her chyldren she hath noryshed plesably & the other chyldren in anger & in wrauche. So in this maner it is of the erch, for she is mother of y herbes that growe without labour, & is but stepmother to the herbes that growe by labour & force. And than the Gardiner sayd to hym, thou hast esed me of great paine & study. And therfore I pray the take of the herbes y be in my gardine, at all tymes, and as ofte as thou wylte.

¶ Howe that Elope dyd bere the presente.

On a tyme whan the scolers had ben in the auditoze with Crantus, one of the scolers drest precious meates for the souper of Crantus and other, & whā they were at souper Crantus toke of the beste meates & put them in a plater, and sayde to Elope.

Go bere this to her that I loue best.
And Esope thought in hisse, now
is it tyme for to auenge me best on
my maystres. And whā he came home
into y^e hall, he sayd vnto his maistres
Madame be ware that ye eate nat of
this meate. And his lady sayd. I wot
well alway that thou art a great sole.
And Esope sayde to her. Crant⁹ hath
nat commanded me to gyue it to the,
but to her that loueth him best. Than
Esope presented the platter to a lytel
houde which was alway in the house
sayinge to the houde. My lord hath
sent to the this meate, which is pre-
cious. And than the wyfe of Crantus
went to her chābre & began to wepe
and Esope retourned to Crantus, and
he asked him how his loue fared, and
he sayde, ryght well, and all the meate
that I haue set before her she hath
eten it. And Crant⁹ sayd, what sayde
she, and he sayd. My lord she sayeth
C. l. nothyng

The lyfe

nothyng, but she desireth to see the.
After when they had well eaten and
drunken one asked. whā mortal men
shall haue most to do, & Esope sayde,
that shalbe at the daye of Iugement.
The scolers herynge that sayd, this
belayne is full of answers, & another
asked, why goeth the shepe to hys deeth
folowynge his mayster and sayethe
nat one worde. And whan the swyne
is brought to be slayne he dothe but
crye and braye. And Esope answered
to them and sayde, bycause it is accu-
stomed to mylke & there the shepe he
weneth y he shalbe milked or shorne.
and therfore he fereth not to folowe
or come. But bycause the swyne is
not acustomed to be mylked ne shorne
but to be leten blode and lese his lyfe
therfore he dzedeth whā he is taken.
And al the scolers sayd it was truch.
So this man is wyse and hath sayde
well, and eche man arose and wente
home

home to his house. Than when Crantus was returned home to his house, he entered into his chamber and founde his wyfe soze wepyng, and he sayd to her. My swete loue howe is it wth you and kysed her, and she turned her backe to him and sayd. Let me alone, I haue nat to do wth y^e, I wyl go out of thy house, thou louest better thy hounde than me, to whom thou hast sent thy precious meat, and by cause he knewe nothyng therof he demanded. What meate hath Esope brought to the, & she sayd, none at al, & Crantus sayd. I am nat dronke, I haue sent so y^e by Esope, a platter full of precious meate, & she sayde, nat to me, but to thy hounde. Than he called Esope and demanded of hym to whom he had gyuen the meat that I deliuered to the. And he sayde, to her that loueth the most, lyke as thou commaunded me. And Crantus sayde to

The lyfe

his wyfe vnderstādest þ̄ nat what he
sayeth. ¶ vnderstande hym well sayde
she, but he gaue to me nothyng, but
gaue it to thy hounde. Than Crantus
courned hym to Esope, and sayde
to hi. Thou greate vileine to whome
hast thou bozne the meat that I deli-
uered to the. And Esope answered, to
her that loueth the best. And Crantus
demanded, who was she, & Esope, cal-
led the lytell hoūde and sayde, this is
she, for the loue of thy wyfe is ryght
nought. For if she be a lytel angry in-
cōtinēt therep̄zeueth þ̄, & sateth violēt-
ly to the that loueth her, & wyll saye.
¶ wyll go fro the and leue thy house.
And if this hounde go fro the cal her
agayne; and she commeth anone, ma-
kyng to the there. And therfore thou
oughtest to say to thy wyfe, & nat to
her þ̄ loueth the best. Than Crantus
sayde to his wyfe, thou seest that thy
selowe is a rayler and an inuenter of

wordes & therfore haue pacience, for
 I Chal fynde cause to auenge the and
 bete hym. And she sayd, do what thou
 wylte, for I Chal neuer moze haue to
 do with hym, & after take thy hōude,
 for I go my way. And wout sayinge
 farewel she went home to her frynds
 And Erantus was angry & sorowful
 for her departynge, & Esope sayde to
 him. Nowe seest y^e wel that thy wyfe
 y^e is gone loueth the nat, but th^e lytell
 hounde abydeth styll by the. Erant⁹
 all heuy for his wyues departynge,
 prayde her to retourne, but it away^e
 led nat. For the moze a woman is
 prayed, the moze is she obstinate and
 wyl do the contrar^e.

CHowe Esope made his Lady to
 come home agayne.

AND bycause Erantus was an-
 gry for the departynge of his
 wyfe, Esope sayd to him. Mayster be
 nat angry for wout prayenge I Chal

The lyfe

make her anone to retourne & come
agayne vnbiddē. So that she shalbe
more louely, meke, & obedient to your
commandementes than euer she was
befoze. And thā Elope went to y^e mar
ket, and boughte Capons and many
other poleyne, & as he bare them pas
singe the house where his maystres
was, it hapened that one of y^e seruants
of y^e house came out. And Elope de
manded of hi. Haue ye sente nothinge
to y^e weddyng of my lord. To what
weddyng sayde the seruant. Unto
the weddyng of Crantus sayde E
lope. For to morowe he shall wedde a
newe wyfe. And anone y^e seruant went
into the house, and sayde to Crantus
wyfe. Madame, there be newe ty
dynges, what be they sayd she. Cran
tus shall haue a wyfe and be married,
and fourthwith incontēnt she depar
ted and came home to y^e house of Cr
antus cryenge. Nowe knowe I well
the

the trowth & wherfoze þu madest this greate vilayne to angre me bycause þu woldest take another wyfe. But I shal kepe the wel therfro for as longe as I lyue shal neuer woman come here Exantus be thou sure. Than was Exantus glade and well ioyous for to haue agayne hys wyfe and coulde Esope greate thanke.

¶ Howe Exantus set Esope to the market to bye of the best meate that he coulde get & howe he bought no thyng but tonges.

And a lytell while after Exantus bad hys scolers to dyner wyth hym, and sayde to Esope go anone to the market & bye vs of the best meate that þu canst fynde. And Esope wente to the market & thought in hym selfe nowwe shal I shewe that I am no fole but wise, and whā Esope came to the market he bought þu tonges of swyne and of Oxen, and dyghte theym with

The lyfe

vineger & set them on the table. And the scolers sayd to Crant⁹. Thy diner is full of philosophie. And this Crantus sayde to Esope. Bzing vs other meate, and Esope bzought mo tonges arayed in an other maner, that is to wite with garlyke & onions. And the scolers sayde. These tonges be well drest, for y^e one differeth fro another. And Crant⁹ bad Esope bzynge other meat, and Esope bzought yet for the tonges. Than were the scolers angry, and sayde. Wylte thou alwaye gyue vs thonges. And Crantus al angry in his co rage sayd to Esope. What other meat hast thou ordeyned for vs. And Esope sayd, none other. And Crantus sayd to Esope. A great heded vileine, sayde I nat to the that y^e shuldest bye of the best meate that y^e coulde fynde, so haue I sayde Esope, & thanked be god that here is a philosopher, for I wolde fayne knowe of y^e philosopher
what

what is better than a tonge. For certainly, al art, al doctrine, and all philosophy be notified by the tōge without whiche ther coulde be no ioy nor company amonge men, for by it the lawes are declared, by it the good receyueth prayse, the euyl rebukes, the sorrowfull comfort, the folyshe instruction, the wyse men knowledge. And finally the greatest parte of the lyfe of mortall men is in the tonge, and thus there is nothyng better thā the tōge, nor nothyng more swete ne better of sauour, ne more profitable to men. Thā sayd y^e scolers, thou dost wzōge to be angry, for Esope sayeth ryghte well. And after all these wordes they arose fro the table. And on the morow after Exantus excusyng hym selfe of theyr course fare desirynge them to come agayne to souper, & they shulde haue other fare. And Exantus sayde to Esope in the p^resence of them that

C.v.

were

The lyfe

were there. Go to the market and bye
the worst meat that y^e canst fynde, for
all my fryndes shall soupe here with
me. And Esope wout troubling of hi
selfe went into y^e Bocherie & bought
agayne tonges and dyght them, as he
dyd befoze. And whan they came to
souper he serued them with tōges, as
he dyd befoze, and the scolers said. We
we come agayne to tonges, & bicause
the scolers were nat pleased, Crant⁹
sayd to Esope. Thou great heded vil
leine, sayde I nat to the that y^e shuld
bye the worst meat that thou coudest
fynde. So haue I done sayde Esope.
What is worse oz more venimus thā
an euyl tonge. By y^e tonge men be pe
ryshed, by the tonge they come into
pouertie, by the tonge Cities be des
troyed, by the tonge cometh muche
harne. Than sayd one of them that
sat at the table. Crantus yf y^e set thy
mynde vpon this foole he shall bringe
the

the out of thy wyte, for he sheweth
wel by his facions to be knauythe, for
lyke as he is disfourned of his body, so
is he of his condiciōs, & Esope sayd to
him. Thou art a make bate, for thou
makest stryfe betwixte y^e maister & the
seruant. And wenest y^e to be moze cu-
rious thā other. And Crantus for to
haue cāse to bete Esope said. A grethe
ded vileine, bicause y^e callest y^e philoso-
pher curious, go get me a man y^e ca-
reth for nothig, y^e is to say, one that
is nothyng curious ne deligēt.

Howe Esope founde one that
careth for nothnge.

ESope departed and went out of
the place, beholdyng here & there,
if he coude fynde any man, that was
nat curious, ne cared for nothyng. He
went abrode & spyed a great vileine
syttyng vpon a blocke, waggyng his
legges and whyslyng wth his mouche,
to whome Esope sayde. My lord
desy?

The lyfe

desireth the to come & dyne with hym
whiche anone rose without sayenge
of any worde & entred into the house
with Elope, & nat sayinge God spede
you, sat downe at the table. And Cr
antus sayde to Elope. What man is
this. Elope sayde to hym. A man that
careth for nothyng. Than Crantus
sayde to his wyfe secretly to y^e entent
that we may auēge vs of Elope, and
bete hym well. Fayre loue do y^e I shal
byd you. Thā he sayd a loude. Dame
put water in a basen and washe this
pplgrimes fete. For he thoughte the
vileine wolde nat haue suffred it, but
to haue refused it for shame, and thā
shulde he haue had cause to haue be
ten Elope. Than the lady toke water
& put it in a basen & began to washe
the vileines fete. And howe be it that
she was the Lady, yet the vileine
thought, th^s lord wyl do me som woꝝ
Mypp & suffred her to washe h^s fete w^o
out

out sayenge of any worde. And Crantus sayde to his wyfe. Dame gyue hym drynke. And the vileine sayde to him selfe, it is wel worth þat I drinke fyrste, and he toke the pese & dranke, as muche as he myght. And Crantus toke the platter wiche fyssh and set it befoze hym. And the vileine strayned no cursy, but eate it euery morsell. And Crantus sayde to the coke, this fishe is nat well drest. Thā Crantus commanded the coke to be beten. And the vileine sayde to hym selfe. This fyssh is wel dyght, and the coke is beten wout cause. But I care nat, so þat I may fyl my belye & I shall alway eate and say nothyng. And Crantus sayde to the coke. Bzing in the tarte, & incōtinet as the tarte was brought the vileine brake it in peces, & without any wordes he began to eate ther of. And Crantus beholdyng hi howe he eat, called the coke & said. Ths tarte
is

The lyfe

is euyl baken & hath no sauour, and
the coke sayd. If I made it, it is well
dreste, and if it be none of myne, the
blame is nat in me, but in thy wyfe, &
Crant⁹ sayde. Than if my wyfe hath
made it I shall bren her all quicke, &
had h³ wyfe the shulde nat answere by
cause he shulde fynde cause to bete E-
lope, and than sayde Crantus to one
of his seruantes. Go fetch som woode
and busches to bren my wyfe, & this
sayd he to se if y^e vileine wolde aryse,
to kepe her from brennyng, & the vi-
leine sayde to hym selfe: this man wyl
bren his wyfe w^out cause. Than he
sayde to Crant⁹. Sy^r if y^e wylt bren
thy wyfe, abide a lytel whyle & I shal
go fetch my wyfe in the felde & bren
them bothe togyther. And whā Cran-
tus hard these wordes, he meruayled
much, & sayde, verely th³ man careth
for nothing. And thā he said to Elope
Thou hast vēquished me. But now
let it

let it suffice the from hence forth if þ
wylt serue me treuely thou shalt sone
retourne into thy libertie. And Esope
sayd to hym. I shall serue the so that
þ were neuer better serued. And thre
dayes after Crantus sayde to Esope.
Go and loke if there be muche people
in þ bayne, for if there be none I wyl
go there and bathe me. And as Esope
went by þ way, he mette wth the Iuge
of þ cite, & bycause he knewe hym he
sayd to Esope. whether goest þ great
hed, & Esope sayde to hym. I wot ner
because he wende he moked him. The
Iuge comanded hym to prison. And
as he was led he sayde to the Iuge.
Lo I sayd to the well, þ I wyste nat
whether I went, for I supposed that
thou woldest nat haue put me in pri-
son. And the Iuge began to smile
and sayde to them that led hym, let
hym go, And as Esope went to the
bayne he sawe a greate companye
of

The lyfe

of men, whiche were there lepyng, & there lay a stone at the entre doze, at whiche they stumbled & hurte theyr fete. And there was one that entred in and stumbled thereon and anon he toke it away bycause þ̄ there shulde no moze be hurte therat. After Escoppe retourned home to his mayster Crantus, and sayd that there was but one man in the bayne. And Crantus sayd to Escoppe. Take suche thyng; as is needfull for vs, & let vs go to the bayne and whan they were come to þ̄ bayne he sawe a great company, and sayde to Escoppe. Nowe arte þ̄ woꝛthy to be beten, for þ̄ saydest to me, that there was but one man & there be mo than a hundꝛeth. And Escoppe sayd to hym. There is but one man, & if þ̄ wylt here me þ̄ shalte saye that I saye trouche. For that stone that þ̄ seest at þ̄ entre of the bayne all that passed by stūbled at that stone and non was so wyse to
take

take it awayne, but this one man, and
therfore I sayde y^ether was no man,
but he, for all y^e other be but chyl dren
and ignozant. And Crantus sayde to
him. Thou hast wel excused the, and
Crant⁹ foude no cause to bere Esope.

Of the answere that Esope
made to his mayster.

After that Crantus had washed
hym he retourned homeward, &
as he went he purged his belye, and
eased hym by the waye. And Esope
was besyde with a payle ful of water
And Crant⁹ sayd to Esope. wherfore
is it that whan a man hath eased him
& purged his belye y^e he loketh vpo y^e
ordure therof. And Esope answered
hym & sayd. There was in tyme past
a Philosopher that ofte purged so hys
belye. And for feare that he shuld lese
his science alway loked and behelde,
if he voyded it wth his fylch or ordure
whā he had purged hys belce, and euer

The lyfe

after mē loked whā they purge their
belyes what they voyde, but y ough-
test nat to dout therof. For y hast no
wyte ne science to lese, for to asolythe
demande, belōgeth a folythe ā were.



✱ And on y morowe next folowinge
as Crantus was set at the table with
all his frendes, holdynge a pece of
wyne in his hande, his hande Moke
for fere of the questions y men asked
of him. And Escoppe said to hi. Maister
Dyonisius sayeth that y good wyne
hath thre vertus, the fyrst is volup-
tuousite, the seconde is gladnes, & the
thyrde is that it maketh men folcs &
out of theyr wittes, wherfore I pray
the let vs dzyinke & make good chere.
And bycause that Crantus than was
almost dzyonke, for he bad wel dzyonke
he sayd to Escoppe. Holde thy peace for
thou arte counseylor of hell, I Mall
auenge me on thy selfe. ✱

Howe

Howe Crant⁹ promysed to dzyinke
all the water in the see.

AND thā anone the scolers sayd þ
Crantus had dzonke ynoughe, &
was charged with ouer muche wyne
and sayd to hym. My mayster, I aske
of the, if a man myghe dzyinke all the
see, wherfoze nat, sayd Crantus. I
my selfe shall dzyinke it well. Than
sayd þ scoler agayne. And if þ dzyinke
it nat, what wylt þ lese. And Crant⁹
sayd, my house. I am content sayd the
scoler, and against the I shall laye an
hundzeth crownes on thy bargayne,
& ths don, eche of them gaue for their
pledges theyr signet of golde & then
wente home. And on the morowe, as
Crantus was rysen vp out of his bed,
and sawe þ he had losse his ryng on
his fynger he sayd to Esope, knowest
thou nat where my ryng is. I knowe
nat sayde Esope, but well I remēbre
& knowe for certayne, that this daye

The lyfe

after mē loked whā they purge their
belyes what they voyde, but y ough-
test nat to dout therof. For y hast no
voyt ne science to lese, for to asolythe
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was charged with ouer muche wyne
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Crantus was rylen vp out of hys bed,
and sawe þ he had losse his ryng on
his fynger he sayd to Esope, knowest
thou nat where my ryng is. I knowe
nat sayde Esope, but well I remēbze
& knowe for certayne, that this daye

The lyfe

we shalbe put out of our house, and
why sayd Crantus. Esope sayde to
him. Remembrest þ nat the bargayne
that þ madest yester day at euen. what
bargayne sayd Crantus. Esope sayd,
Thou art bounde to dzyneke al the see,
and for gage, thou hast left thy rying
of golde. And whan Crantus harde
these wordes he was soze abashed, &
sayd. In what maner shall I dzyneke
al the see. This may nat be, for it is
vnpossible. wherfore Esope I praye
the to tel me, if it pleaseth the howe þ
I may venquethe or breake this bar-
gayne. And Esope sayd. Thou shalt
lese, but parauenture I shall make,
that þ shalt wel breake the bargaine
And the maner of it sayd Esope is this,
that whā thyn aduersarye shall requyre
the to fulfill thy promyse. Thou
shalt charge & comande thy seruantes
that they bzyng a table, and all
suche other thyngs, as is necessarie to
it

it, vpon the ryuage of the see & make
 the butlers and seruauntes to abyde
 there with the. And befoze al the com
 pany, thou shalt make a pece to be
 washed and fylled full of the water
 of the see and shalt take it in thy hāde
 and praye þ the bargayne may be de
 clared befoze all the felowshype, & saue
 that thou wylt assure the promise, as
 well befoze dzynke as after, and thus
 shalt þ say to al þ felowshyp. My lord
 of Samye ye knowe howe yesterday
 at euen I made promyse to dzynke al
 þ water i the see. But al ye wot well
 howe many greace flodes and ryuers,
 come and fall into the see. Therfoze I
 demande, and as reason is that myne
 aduersary kepe and holde the ryuers,
 þ they entre nat into the see, & then I
 shall dzinke al the water i the see, & so
 thy bargayne shalbe brokē & vndon.

How Crantz excused hym from his
 promyse by the counsel of Esope.

The lyfe

EXANTVS thā knowyng that
the concel of Elope was well and
good, he was full glad. His aduer-
sarpe than came befoze Zenas one of
the cite to tell & shewe the bargayne
And prayed the Juge that Crantus
shulde do y^e whiche he had promysed
to do. And Crantus cōmanded to all
his seruantes y^e they shulde bere his
bedde, his table, & all other thynges
that were necessary to hym vpon the
ryuage of the see. And thā befoze al y^e
cōpany he made a pece to be wasshed
& fylled it full of water of y^e see which
he toke in his hande, & sayd to his ad-
uersarpe. Declare we nowe our bar-
gayne. And Crantus thā turned him
towarde the felowshype & sayde. My
lordes of Samye ye wote well howe
many flodes and ryuers entre & come
into the see, and if my aduersary wyl
kepe and hold thē styl, so y^e they enter
no moze into the see I shal dzyinke all
the

the water in the see. And all they that were there began to saye. Exantus sayeth well. And than the aduersary sayde to Exantus. My maister thou hast vāqueshed me, wherfoze I pray the that our bargayne may be brokē. And Exantus sayde. I am cōrent. And whan Exantus was turned agayne to his house, Esope dyd pray hym sayenge thus. My mayster, bycause I haue holpen the in thy nede, let me go fre at my libertie and at large.

Howe Exantus founde cause to bete Esope.

EXANTVS than cursed him sayenge. Greathed, yet shalt y nat escape fre, noz go fro me. Go y se and be holde befoze the gate if y canst espye two crows togyther, and the come agayne and tell me, for y syght of two Crows one nyghe the other is good fortune. But the syght of one alone is euyl fortune. And as Esope issued

The lyfe

out of the house he sawe two crows
bpō a tre, wherfoze he sone retourned
agayne and tolde his mayster. But
as Crantus departed out of y^e house,
y^e one fled away, thā sayd he. A greate
hed, where be the two Crows that y^e
sawest, & Slope sayd thus to hi. As
I went to fetch the, one fled awaye,
and Crantus sayde. A crokebacked
knaue & euyl Chapen, it is euer thus
thy maner to mocke me. But thus
Malt y^e nat be quyte. He cōmanded to
vndo his clothes & to bete hi. And as
the men were betig him Crant⁹ was
called to his dyner, and than Slope
sayd. Alas howe muche miserabe am
I, for I haue sene two crows, & yet
am I beten, & Crantus whiche sawe
but one is called to the delicious mea-
tes, and there is none to whome the
byzdes be so contrarpe, as to me. And
whan Crantus harde hym he muche
merueyled of y^e greate subtilte of his
wyt,

woyt, he cōmanded thē that bete hym
that they shuld cease. And win a lytel
whyle after Crantus sayde to Esope.
Go thou & dresse vs some meates for
our diner, for all these lordes shal dine
with me. And Esope went to the mar-
ket and bought al y he wold bye. And
whā it was redy he bzoughte it into
the hall & there he foude his maystres
lyenge i bedde slepyng, he awaked her,
and sayd. Madame if it plese you, ye
shall take hede of this mete, that the
dogges and cattes eate it nat, for I
must go in to the kichyn againe, and
she answered to him. Go thou where
y wylte, for my buttockes haue eyes.
and whā Esope had drest & made re-
dy al y other meates he bzought thē
ito the hal & foude hys maystres which
slept styll vpon her hed, her buttockes
towarde y table. And bycause she had
sayd y her buttockes had eyes Esope
went and toke vp her clothes, so that

The lyfe
euery man myght se her arse, & thus
he lefte her slepyng.

¶: Howe Crantus founde his
wyfe all dyscouered.

And whā Crant⁹ and his scolers
came to diner they perceyued and
sawe h^{is} wyfe slepyng, her buttockes
all bare & naked. By great shame Cr
ant⁹ turned his face towarde Eslope,
& sayd, knaue what is th^{is}. And Eslope
sayde. My lord, as I dyd put y^e meate
vpon the table, I prayed my lady y^e
holde kepe it from y^e dogges. And
she answered y^e her buttock^{es} had eyes.
And because I foude her slepig I dis
couered her buttockes to y^e entet that
her buttockes myght y^e better se, and
loke aboute, & than Crantus sayde
vnto hym, A Rhode seruante, oft hast
y^e payde me thus of suche lyes. What
thinke wo^rse mayst y^e do to me thā to
mocke thus my wyfe & me also. But
the tyme shall corie y^e I shall make y^e
dye

dye of an euyl deth, & within a whyle
after Crantus sayde to Esope. Kepe
and loke well y^e no fooles enter ito my
house, but onely the Oratours & the
Philosophers. Esope then went and
set him besyde the gate, & as one of y^e
philosophers wolde haue entered. Eso-
pe began to grone, & sayde. Come in y^e
dogge, and the philosopher wenyng
that he had mocked hi, all wroth and
angry went fro thens. And thus dyd
many other. But at y^e last came there
one which was very subtyl, to Whom
Esope dyd as he had done to y^e other,
& he y^e was wyse answered hi sweetly
and than Esope let him go & enter in
to the house & anone he went agayne
to his lozde & sayde to hym. No philo-
sopher is come to y^e gate, but th^{is} one,
wherfoze Crantus thought y^e all the
other had mocked hi & was wrothe &
angrye. And on the morowe as they
met wth Crantus they sayd to hi thus
Eran.

The lyfe

Erant⁹ well y^e mockest vs yesterdaye
For he that kept the gate, cast on vs a
bryde lode & dyd call vs dogges. For
y^e whiche thinges Erant⁹ was more
trubled & angry, than he was before.
And anone he called Elope and sayde
to him. Go thou crokebacked, conter-
feted & false churle, they whome thou
shuldest haue receyued with wo^rship
& great honour y^e haste vitupered and
mocked. Elope answered to hi. Thou
charged & comanded me that I shulde
let none entre into thy hous but wyse
and sage Philosophers. And Erant⁹
sayd. A false face & crokebacked knaue
be nat these sage & wise philosophers
No certaynly sayd Elope. For whan
I bad them enter into thy house they
entred nat, & lyke fooles went againe
they^r waye without sayenge of any
wo^rde, but th^y alone answered wysely
And therfore I repute & alowe hym
a sage and wyse Philosopher, and
the

the other as fooles, for a foole is he
 y takech any lyghte worde in angre.
 And thā all the Sampens and Phi-
 losophers y were there approued the
 aswere of Esope, & they merueyled of
 y great wysdom which was i Esope.

How Esope founde a treasure and
 howe Crantus made hym to
 be put in prison.

AND within a whyle after as Cr-
 ant⁹ was w Esope beholdig the
 greate sepulchres or tombes, & the
 Epitaphes of ancient folke. Esope
 whiche perceyued an arche that was
 nygh to a Columbe vnto the which
 men went vp vnto it by foure stepeg,
 he went thither & without any con-
 sonance he sawe letters wrytten. And
 entytled after thys fourme folowynge.
 A B E O C T H C H. Esope called his
 mayster and sayde to hym. Mylorde
 what beokeneth these letters. Crā-
 tus loked and behelde them well and
 a longe

The lyfe

a longe whyle, what they shuld signifie
fye, and because he coude nat þ signi-
fication of them, he sayde to Escop.
Tel me what these letters signifie, &
Escop sayd. My lord, if I shewe the
a fayre treasour, what rewarde shal I
haue of the. Crantus sayd, haue thou
a good corage, for I shal gyue to the
fredom & libertie, and þ halfe of this
treasure, & anone Escop went downe
the foure steppes, & so depe he delued
at the fote of þ Columbe y he founde
the treasure, which anone he gaue to
hys lord, & sayde. My lord I pray þ
that thou wylt do to me, as þ hast pro-
mysed. And Crantus sayde to him, oz
euer þ haue libertie & fredome, thou
must lerne me howe thou knowest this
science, for I repute and set by the sci-
ence, & holde it to greater ryches thā
to haue the treasour, as philosophye
denoteth & specifieth it by the letters
whiche ben here wrytten in latyn. Ac-
cende

cende gradus istos quatuor, fodias et inuenies thesaurū auri. And after Erantus tolde to hym. Sythe thou arte so subtil, þ̃ shalte nat yet haue no lybertie, and Esope sayd to hym. Loke well what þ̃ doest, for this treasure apperteyneth to the kyng Dyonisi⁹. And Erantus asked of hym, and said. Howe knowest thou it, by the letters whiche signifieth to vs, that thou gyue & take to the kyng Dyonisius the treasure, which thou hast founde. And whan Erantus harde him say þ̃ the treasure, which they founde was apperteynyng to the kyng Dyonisius, he sayde thus. Esope take the oue halfe of this treasure and let no man knowe of it. Esope than sayd to him. Thou gyuest it me nat, but he that put and delued it here, gyueth it to me. And Erant⁹ sayde. Howe knowest thou that. Esope answered for þ̃ letters folowynge He wyng and signi

The lyfe

nyfieng it, y is to wyte EDQITA;
The whiche letters signifieng in la-
tine Euntēs dimittite quem inuenistis
thesaurum auri. And thā sayd Crant?
Go we home & ther shal we Depart it.
C Howe Elope was delyuered out
of prizon, & howe Crantus pmissid
hym fredom and libertie.

AND as Crantus was touned
agayne into his house fro y place
where as Elope had foude y treasou-
re in the treasorie befoze sayde, he
merueyled of the wysdome that was
in Elope.. But for the libertie & fre-
dome, whiche he demaunded he was
angry and bredynge, sayde, the tonge
of Elope made hym to be put fast in
prizon. And Elope sayd, thī is a fayze
promyle of a Philosopher. Thou
knowest wel howe thou promised to
me libertie. And i the stede of frydom
and libertie, I am put in prizon. And
whan Crantus hard him so speke he
reuoked

reuoked & chaunged his sentence, and
 made hym to be delyucted, and after
 sayd to Esope. If thou wylt be put to
 thy libertie, holde thy tonge in peace,
 and accuse me no moze, & Esope sayd,
 Do what ye wyl, for wyle I oz nat,
 I halte put me to my libertie. That
 same tyme befel a merueylus thynge
 within y^e citie of Samye. For as me
 playde there, the comon and publike
 playes, as yet at this daye be accusto
 med to do in many good Cities. An
 Eagle sodeinly flewe thozough all the
 company of the people, and toke and
 bare awaye with hym the tynge and
 the Seale of the soueraygne & puis
 sance of all that Citie, and let it fall
 in the pyt of a man whiche was in ly
 bertie. For the whiche dede & token,
 all the people of Samye was greatly
 merueyled, and than arose a great ru
 mour in the Citie amonge the people.
 For muche they were doueful of some

The lyfe

persecution & wist nat what the thing
myghte signifie, wherfoze they were
in great dout, and in great heuyenes.
And therfoze incontinent they came
towarde Crantus, as to hym whiche
they helde for the most sage and wyse
man of all the Cite of Samyr, & de-
manded of hym, what this merueyle
signified, & also what thynge myghte
befall therof. Crantus was ignozant
and knewe nat the significacion of
this merueyle, where vpon he deman-
ded of the people tyme and space for
to gyue herevpon an answer. Crantus
than was in greete heuyenes and do-
lour, bycause he wist nat what thing
to saye. And Escop whiche sawe him
so heuye and ful of sorowe, demanded
of hym and sayde. Why arte thou so
heuye in thy contenance, leue sorowe
and take with the ioye and gladnes.
Gyue to me the charge or answer to
y Samyrens, & to mo sorowe thou shalt
saye

say to them these wordes. My lordes
of Samye I am no deuine ne inter-
preour of the merueylous thynges
that be to come. Ne uertheles I haue
a seruant in my house, whiche, as he
sayth, can tell suche thynges. If it
please you I shal make hym come be-
fore you. And than by my counsell I
shal satisfie all the felowes. Thou
shalt therfore receyue and haue wor-
shipp, gloze, and profite. And if I ca-
nat satisfie them, thou shalt be deli-
uered of great infamie an shame, &
I shalbe rebuked and put to greate
shame. Than Erastus haupnge his
trulle in þe wordes of Esope went on
þe morrow to þe great place of Samy,
& assembled there the people, & wente
vp a hyghe, where as the Iuge was
accustomed to set and þe which he had
lerned of his seruant Esope he declar-
ed therebefore the Samiēs, þe which
thynges by hi cherlesed & sayd, prayed

The lyfe

hym that he wolde make his seruant
to come nere befoze them. Elope came
anone thither. And as he was befoze
al the cōpany, al the people of Samye
loked & behelde hi wth great merueyle
bycause he was so conterfeyted and
croked of body, and sayde. Loke here
is a fayze persone, able to be a sure de
uine and went and moked with hym.
And Elope that beyng on the hyest
partie of all the place, began to make
a token or signe with hys hande vnto
al the people of y^e Samyēs, to thende
that they shulde hold theyr peace and
kepe theyr scilence amonge them, and
sayd to the in thys maner. My lordes
for what cause laughe ye & scozne me
of my forme, and knowe nat that men
must nat loke in the face of a mā, to se
& beholde of what figure or fourme
that he is of, but onely to knowe his
wysdome. Also mē ought nat to take
hede of the vessel, for oft a foule vessel

of Elope.

Fo. xxxiii.

is full of good wyne. And thā whan
the Samiēs harde the se woꝝdes they
sayde to Elope. If þ̄ canste gyue vs
good conceall toꝝ y welth of al þ̄ comē
people, we al pray þ̄ that þ̄ wylt do it.

¶ And than Elope hauynge confis-
dence and trust in his wysdome sayd
thus. Nature & kynde of the whiche
cometh al good, hath this daye set &
put debate & gryfe betwene the loꝝde
and the seruant, foꝝ he that shall ven-
quethe shall nat be payed noꝝ rewar-
ded after his deserte. Foꝝ if the loꝝde
get the victorie. I y am his seruante,
shall haue no libertie, as ryghte requy-
rech, but I shall be beten and cursed &
imprisoned, wherfoꝝe, if ye wyl that
I gyue you good ensignemēt of that,
that ye demande. I aske and requyre
you that ye do make me fre, & be put
agaïne into my libertie, to the intent
that with trust, cōfidēce, and audacite
I may speke to you, & I promyse and

E.iii.

ensure

The lyfe

ensure you & I shall shewe you by signification & vnderstanding plainly to your profite of this great āger & signe.

¶ And they al sayde with an equall voyce. He asketh a thing resonable & iust, wherfore Crant? shal make him to be fre & gyue to hym his libertie fre lye, as reason is, whiche thyrge whā Crantus harde, he refused to do. And the lord of y^e auctozite publike sayd vnto hym. Crant? if y^e wylt nat obey to y^e people, I shall by myn auctozite take hi out of thy seruice & shall humble thy selfe to the temple of Juno.

¶ Howe Esope was restored vnto his libertie by the wyll of his mayster Crantus.

And bycause that Crantus was requyred of all his frendes that he shalde restore and put Esope into libertie, sayd to Esope. Howe be it y^e it is nat by my good wyll I gyue to the libertie. And anone he that made y^e proclai

proclamaciōs went into euerp place,
where suche proclamacion shulde be
made & proclaimed. Crantus the Philo-
sopher hath gyuen fre libertie to E-
sop. And whā this was done Esop
wēt into the myddes of all y^e felowshyp
& made a signe wth his hande y^e euerp
one shulde kepe p^eace and scilēce, and
after sayd. Why loydes of Sampe the
Egle which is kynge aboue all other
byrdes, as the kynges be aboue the
people. This byrde hath taken away
the effecte & seale of your gouernoure
this betokeneth and signifieth that
a kynge shal demande and aske your
libertie & destroye your lawes. And
whā the Samyēs hard these wordes
they were all abashed, & anone came
a pursuuant wth letters & demanded
after the signet of the Samtēs. This
messenger was brought before y^e con-
sell of the towne, to whome he p^esen-
ted his letters cōcernynge the sentēce

The lyfe

folowynge. Crassus kynge of Lyndies
to the Senate & comyn people of Sa
mpe gretyng & comandyng you that
ye do to me obeysance & pay me tri
bute, whiche if ye refuse to do, I shal
put you to death & bren your towne
wherof the Sampens were a bashed
and for feare wplynge to obey vnto
hym. But neuertheles fyrst they wēt
to Esop and prayed hym to say ther
of his sentence, the whiche sayde.
My lordes of Sampe, howe be it þ I
woll that ye inclined to obey þ kynge
of Lyndye, neuertheles to the entent
that I may consell you the whiche is
nedefull & for the publike welch and
profite. I do you to knowe that For
tune in thys mortal lyfe sheweth two
thynges & two maner of wayes. The
one is lybertie, wherof þ begynnynge
is harde and difficulte, but thende of
it is good, swete, & facyl. The other
waye is seruitude, wherof the begyn
nyng

nyngge is facyll, but thende therof is
 sharpe, bytter. and harde. And whan
 þe Sampens harde these wordes ke
 yngge þe behoueth to the comyn and
 publike welthe behelde and toke ad
 uyse of the sentēce of Esope, & sayd al
 togyther. Bycause þe we be in libertie
 we wyl nat be seruantes to no man.
 And with this answer sēt agayne þe
 messenger to Crassus. And whan the
 kyng hard this answer he was wroth
 & sorowful & gachered al his mē of warre
 and also al the nobles and gentyles
 of his realme & made a greate armie
 for to haue destroyed the Sampens,
 the whiche thyng he myght haue
 brought about had nat his messenger
 ben, which sayd to hi. Ryght dere syr
 and soueraygne lord, thou mayste
 nat be auenged on the Sampens as
 longe as they haue Esope with the,
 whiche in all theyr fayres and dedes,
 helpeth and consaileth them, wher
 E. b. fore

The lyfe

foze it is necessary that thou sende an
ambassacoure vnto the Samyēs, that
they shal sende to the Esope, and that
thou shal pardone and forgyue them
theyr trespass. For if y^e mayest haue
Esope they of Samye be in thy hands.
And the kynge sodeinlye sent an
ambassacour to them of Samye, the
whiche ambassacour applyed and set
theyr wyrtres to shewe vnto the Se-
nate of Samye y^e wyll of theyr lord
Crassus, & sayd that they shuld sende
Esope to theyr lord Crassus. And whā
Esope vnderstode what the kynge de-
manded, he sayde to the Samyens.
My lordes it pleaseth me well to go
towarde the kynge, but before I go
I wyll tell you a fable.

Thowe the wolues sent theyr am-
bassacours to the Shepe.

In tyme whā beastes coude speke,
the wolues made warre agaynst y^e
shepe, & bycause that the shepe myghte
nat

nat kepe them ne holde agaynste the wolues. They demanded helpe of the dogges. By the which the Shepe made the wolues to tourne backe warde.

And bycause the wolues coude noz myght nat gette noz haue any pray, ne wyne nothyng vpon the Shepe by cause of the dogges y kept them so y wolues on a tyme let an ambassatour vnto the Shepe for to haue perpetuall peace wth them. And for to haue peas the wolues went and demanded, that for to escheue al suspicion the dogges shulde be take to the wolues, or els destroyed for euer. And the Shepe as fooles, a for to haue peace and concord consented to this demande. And whan al the dogges were slayne, the wolues toke vengeance on the Shepe, as appereth. Whan Esope reherfed this fable, the Sampens determined amonge them selfe, that Esope shulde nat go towarde the kyng.

Howe

The lyfe

¶ Howe Esope obeyed nat to the Samyēs, but wēt to warde the kyng.

ESope obeyed nat to the wyll of the Samyēns but went wth tham bassatours towarde the kyng. And whan he was come to þ^e kyng's court, the kyng spenge y^e Esope was so disfourmed and conterfeyted of body, he was angry and wroth wth him selfe, & sayd wth great merueyle. As this same he, for the trust of whome they of Samye wolde nat obey vnto me. Esope than sayd. A ryght dere syr & kyng certainly I am nat come befoze thy maiestie by force, but of my good wyll I am come to the trustynge so muche of thy beningnite that thou shalt here what I shall say to the. The kyng gaue him audyēce, & leue to say what he wolde, & thus he sayd. That other daye was a man which chased flyes, the whiche mā toke a nyghtigale, & the nyghtigale seinge y^e he wold haue killed

of Esope.

Fo. xxxviii.

killed her, sayd to þe faukener. I praye
the that thou wout cause wyl nat sle
me, for to no bodye I do no harme ne
danger, for I eate nat the corne with
my hornes. I hurte no body, but giue
solas & ioye to all the þe go by þe waye
w my songe & voyce, and of me shalce
þe haue but onely a lytell carcass. And
whā the faukener hard þe byrde speke
these wordes he let her go, wherfore
ryght dere syr I pray þe that thou w
out cause wyl nat sle me, whiche am
nought & nothyng worth, for to no
body I do no harme, ne also wolde I
do. And for þe delite & feblenes of my
body I may nat do, but I cā speke &
say thyngs which be pficable to the þe
be i þe mortal lyfe of the þe present world.
The kynge than merueyled & was
moued of pytie, and sayd to Esope.
I giue nat to þe thy lyfe, but Fortune
giueth it the, & if thou wylt haue any
thyng of me, aske it and it shalbe
granted

The lyfe

graunted a gyuen to che. And Elope
sayd, Ryght vere syr, I aske nothynge
of the, but onely that y gyue me y cris
butes of the Sampyngs. wel sayd the
kyng, I am concent. Than kneled
Elope, & sayd to y kig. Syr I thake
for garde you much. And after that he
composed y fables which be wzitten
in this boke, & to the kyng he gaue
the: And comanded of hym the letters
of y gyfte for the remission of the tri
butes of the Sampys, the which he
delpyered to hym by the kynges com
maundement and wiche his good wyl
and many other greate gyftes. And
Elope than toke leue of the kyng,
and retourned to Samye.

¶ Howe Elope retourned to Sa
mye agayne.

Whan Elope was arpyued in to
Samye, the Sampyngs recey
ued hym wozthpyful y & made greace
ioye of his comynge. And Elope com
maunded

maunded the people to be assembled
together at a certaine day in the place
Than whā Esop was set in the sece
and receyued a red the royall letters.
Howe the kynge Crassus remitted a
forgaue them the tributes. After this
Esop departed from Samye a wold
go spoze hym selfe throughe manye
regyons, nacjons and cyties, gyuing
ensygmentes by hyssozes, and fables
to the mortall menne. He came to
Babylone and bycause he dyd thewe
there his sappens, he was receyued a
worrhypfully feasted of Licure kynge
of Babylone. And y tyme the kynges
dyd sende the one to the other playes
and problematykes, a such other ple-
sances for theyr dispozes. And he
whiche coulde nat interprete the sene
tribute to hym that sent them. And
bycause that Esop coulde well inter-
prete them he taught to the kynge of
Babylone the maner of it, And spke
he

The lyfe

he composed there many fables, which the kynge of Babylone sent to other kynges. And bycause they coulde nat interpret them, they sent many tributes to the king of Babylone, wherefore y^e realme was enlarged & fylled of many great rychesles. And after that bycause Esope had no yonge chyldre he adopted a noble yonge chyld to his sonne, the whiche he presented to the kynge. And he receyued hi as he had ben his owne sonne, which chyld was named Enus. This Enus withyn a lytell whyle after medled wth the chamberer of Esope, which he helde for his wyfe and knewe her bodylpe, and bycause he was greatly i doubtre that Esope wolde auenge him, he accused Esope towarde the kynge of cryme, or lyghte treason, and composed false letters, the wyng by them to the kynge, howe by the fables, which he set here & ther he had betrayed hym.

And

And that he had conspired his death.

Howe the kynge comanded that
Esope shulde be put to death and
howe he was saued.

The kynge Lycure beleupng and
guyng credēce to the accusation
made agaynste Esope was greatly
wrothe, and commanded Herope his
Seneschall y Esope shulde be put to
death. And Herope seynge y his sen-
tence was nat iust, kept Esope secre-
ly within a sepulchze, & all his goodes
were gyuen to his sonne, whiche had
accused hym. And whin a longe whyle
after Nactabanus whiche was kige
of Egypte, wenynge y Esope had ben
put to death, as the comen renoume
oz talkynge was, sent a proposicion
pblematicke to Lycure kynge of Ba-
bylone, the whiche coreyneth ths that
foloweth. Nactanabus kinge of E-
gypte sende gretynge to Lycure king
of Babylone, because I wolde edifie

The lyfe

and bylde a towre the which shal nat
couche heuen ne erthe. I praye þ̄ that
þ̄ wylt sende me masons for to make
vp the sayd towre, & thys prayer be ac-
complyshed, I shall gyue to the, the
tenche tribute of all my landes & real-
mes. And whan the kynge of Baby-
lone harde this demande, he was
greatly troubled & wroth, & thought
howe he myght satisfye and gyue an
answere to this question. And then
he called to hym all his sages, for to
haue the solution of the sayde Que-
stion. And bycause that none of them
coude make solution, the kynge was
more angry than he was before. And
for the great sorowe þ̄ he toke therof
he fell downe to the ground and said.
Alas I am miserable and myschaunt,
that haue losse the crowne of my real-
me. Cursed be he, by whome I made
Esop to be put to deathe, And whā
Herode the Seneschall knewe the
great

greate angurſhe and ſorrowe of the
 kynge he ſayd to hym. Ryght dere ſyz
 take no moze ſorrowe ne affliction in
 thy herte, but pardone, & fozgyue me.
 For I made nat Esope to be put to
 death, as þe cōmandeſt me. For wel I
 wyſt þe yet thou ſhuldeſt haue nede of
 hym. And doutyng to do aga ynſt thy
 mageſtie ſythen þe tyme vnto thys day,
 I haue kepte him in a ſepulchre. And
 whā the kynge harde theſe woordes he
 werre full of ioye, & anone he roſe fro
 the groude where as he lay and went
 and embraſed his Seneſhall, ſaying.
 If it be ſo that Esope may be founde
 on lyue, durynge my lyfe I ſhall be
 bounde to the, & therfoze I pray the
 if it be ſo, let hi come to me anone.

Howe Esope was brought befoze
 the kynge, and howe the kynge
 cōmanded that he ſhulde
 be put in his fyrſte
 office oz dignite,

The lyfe

Esope was brought befoze the
king, which fel downe to þe kings
fete. And whan the kynge sawe that
Esope was pale & so affliged, he had
of hym great pytie. And commanded
that he shulde be taken vp & clothed
of newe. And whan Esope was vpon
his fete he came befoze the kynge & ful
mekely saluted him, and demanded of
him the cause why he had ben put in
prison. And the kynge sayde to hym.
That his adopted sone Enus had ac
cused hym. And thã the kynge cõman
ded that Enus shulde be punished of
suche payne as those that deuiseþ &
Imagineth þe deach of theyr fachers
to dye. But Esope prayed the kynge
that he wolde forgyue hym. And than
the kynge shewed Esope þe question of
the kynge of Egypte. And whã Esope
had sene þe letters he said to the king.
Wryte & sende agayne this sentence to
the kynge of Egypte, gpyunge to him
this

this answer. That after the wynter
 shalbe passed & gone thou shalt sende
 vnto him workemen for to bylde and
 make vp his tower, and thus he sent
 his ambassatours to the king of Egypte
 After this the kynge made all the goodes
 of Esope to be restored vnto hym and
 to be put in his fyrst dignite, guyng
 vnto hym auctorite and myght to pu
 nysh his son after his wyl. But Esope
 benyngly receyued agayne into his
 house his adopted son, & sweetly cha
 stised & corrected hym, and sayd. My
 son, kepe you my commandementes &
 take & put the in thy corage. For we
 gyue well consell to ocher, but for vs
 we can nat take it. And bycause that
 thou arte an humayne man, thou must be
 subiect to fortune. And therfore thou
 shalt fyrst loue God, & kepe thy selfe
 fro the wrache and angre of thy king.
 And bycause that thou art an humayne
 man, haue thy cure and sollicitude on

The lyfe

humayne thinges. For god punyſhed
the euyl. & wycked folke. And alſo it
is no heuenly thyng to do any body
any harme, but ſhe we thy ſelfe cruel
to thy enemyes, to thēde y of them y
be nat condemned, and to thy frendes
make ioyfull ſemblaunce, and good
chere, to thende that y mayſt haue the
ſurer theyr helpe and good wyl, for y
oughteſte to deſyre proſperite, and
welfayre to thy frendes, & aduerſitie
to al thyn enemyes. Thou muſt ſpeke
fayre to thy wyfe, to the entent that
ſhe take none other man. For bycauſe
a woman is muche variable, and mo-
uable, as men flatter and ſpeke fayre
to her. She than is leſſe inclined to do
any euyl. Kepe the well from the fe-
loweſhypp of a man to muche cruell.
For howe be it y he haue good pro-
ſperite, yet he is miſerable. Stop thy
eares, and kepe and holde well thy
tonge, kepe the fro muche talkynge,
and

and haue none enuie of other mennes
goodes, for enuie lettech the enuious,
haue cure & regarde ouer thy samylle,
or maynpe. And yf thou be loued lyke
a lord. Haue thame in thy selfe to do
agaynst reason, & be nat negligent or
rechelesse to lerne euery dape. Tell nat
thy counsel to thy wyfe in no wyse.
Spēde ne wast nat thy good wylfully
for better it is to a man to leue his
goodes after his death, thā to be indi-
gent & a begger in his lyfe. Salute
foryowlylly suche as thou meetest by the
waye, for the dogge maketh with his
tyle fest & chere to thē yf he knoweth
by the waye. Hocke no man. Neuer
celle thy sapience, and all yf thou bo-
rowest gpyue it agayne w good wyl.
And they whiche yf mayst well helpe,
refuse them nat. Kepe the from euyl
cōpany. And thy affayre or busynes
shewe to thy frēdes, and beware that
thou do nothyng wherof yf mayst re-

The lyfe

pente the after. And whan aduersete
shall come to the, bere it patiently.
Lodge & harbozowe them that be vn
purueyed of lodginge. A good worde
is medicine against þ vices. Certeinly
he is well happy that may get to him
a good frende. For nothing is so secret
ly kepte, but ones it shalbe knowe.

R: Howe that Enus departed fro
Eslope and went and kyl
led hym selfe.

A And after great admonyshemen
tes & teachynges, Enus the son
of Eslope departed fro the cōpany of
Eslope saying þ vniustly wout cause
he had accused him, he was ful of he
uynesse & sorowe, and went vp to the
toppe of the hye mountayne, and fro
thence dyd cast hi selfe downe to the
fote of the hyl. And thus wylfully he
bzake his bones and kylled hym selfe
as he that euer had kepte euyll rule &
mysgouernance, for of euyll lyfe folow
eth

weth euil ende. After thys Esope cōman-
ded to the fauconers that they shulde
take foure yonge Egles whiche were
yet wīn theyr nestes. And whā Esope
had them he accustomed, and taught
them to eate theyr mere hygh & lowe
and eche of thē had to theyr sere two
chyliden fasted & bounde. And as the
chyliden lyfpe bpwarde, made theyr
meate to come downe warde, the yong
Egles in lyke wyse folowed bp and
downe to take theyr meat. And thus
these thyngs dreste & made, & that the
wynter was gone & past, Esope toke
his leue of the kynge Lycurus, and w
his Egles and chyliden went into E-
gypte. And whā Esope arryued and
came befoze the kynge of Egypte, the
kynge seyng that Esope was croke-
backed and counterfeyted of bodye,
thought in him selfe, y he was but a
beest, and that the kynge of Babylone
mocked him & his persone, for he con-

The lyfe

sydered nat þ a fouie vessel myght be
ful of ryght good wyne. For men may
nat onely take hede of the vessel, but
to the which is in it. Esope than kne-
led befoze the kyng, and ryght hum-
bly he saluted hym. And the kyng sy-
rynge in his maieste saluted hi ryght
gracyously and benyngly, sayinge in
this maner. Howe lykeste thou me a
myn, & Esope answered. Syr þ lykest
and seemest to me to be the Sonne and
chymen the sparkes of it.

Howe Esope made solution to the
kyng of Egypte vpon the question
whiche he sent to the kyng of
Babylone Lycurius.

Whan the kyng harde the an-
swere of Esope he was muche
merueyled þ he was so subtel in hys an-
sweres, & sayd to hym in this maner.
Haste þ brought with þ all them that
halled yfye & make vp my tower, ye
sayde Esope. But fyrst þ must the we

vnco

hnto me the place were as thou wylt
haue it. The kynge than departed out
of the place & set Esop into a fayre
felde, and sayd. Seest thou this fayre
felde. It is the place where I wolde
haue my tower. Esop thā to eche cor-
ner of this felde layde an Eggle with
two chyliden. The chyliden helde the
meat vppwarde into the ayre, and the
Eggles began to fle after it. And than
the chyliden with an hygh voyce be-
gan to crye, sayeng. Bynge vs now
clay, stone, byrke, woode, and tyles,
and we shal bylde vpp the tower. And
whan the kynge sawe this, he sayd to
Esop, as by gret admiracion. Howe
sayde he, haue ye men in your lande,
whiche haue wynges, & Esop sayd,
many such we haue there. Than sayd
the kynge to Esop. Thou haste van-
quished me by thy reasons & wordes.
But I pray the and requyre the that
thou wylt answer me vpon a question
whiche

The lyfe

whiche is this. I haue made mares to
be brought to me out of Grece which
conceyue and bare hozses by y helpe
of the hozses whiche be in Babylone,
and Esope thā answered him. Syz to
morrow I shā gyue you an answer
vpon thys question. And after y Esope
was retourned into his lodgynge, he
sayde in this maner to his seruantes.
Make ye so amonge you y ye get me
a greate cat, & the seruantes accom-
plished the wyll of Esope. Thā Esope
openly befoze the folke made the cat
to be beten with rodde, and as the
Egyptiēs sawe this, they ran anone
after y sayd cat for to haue takē hym,
but they myght nat. The which sayte
ordede done y Egyptians went and
shewed to the kynge. And anone the
kynge cōmanded that Esope shulde be
brought befoze his person. And whā
Espe was come befoze his maieste.
The king said to Esope, come hether,
what

what hast þu done, wotest thou wel þat
the god, which is adoured & woꝛshyp
ped of vs is of figure & lykenesse as
a cat. For certayne all the Egyptians
woꝛshyp and adoure the ydoll made
after the fourme and figure of a Cat,
wherfoꝛe greatly thou hast offended.
And Esope sayde thus to the kynge,
Syz this false & euyl beest on þy nyght
last past offended greatly against the
king of Babylone, for this beest hath
slaine a cocke which he muche loued,
bycause þat he foughte so strongly and
longe on all the houres of the nyght.
And the kynge sayde to hym. Esope,
I had neuer beleued that þu shouldest
haue made so great a lesynge before
me. For it may nat be þat this cat shoulde
haue gone & come on a nyght fro hēce
to Babylone. And Esope smyllynge,
sayd to him. Syz i such maner cometh
and goethe frome Babylone horses
which þy mares brought out of Grece
cōceyued

The lyfe

conceyued a bare yonge hoxses. And
thā after these wordes said by Esope
the kynge praysed greatly the sapiēce
of Esope, and than the kynge made
more of hi, and more woꝛshyped him,
than he dyd befoze. And anone on the
nexte morowe after þ kyng of Egypt
made all the best and greateſt of his
Philosophers and wyseſt men in all
his countre to be called befoze him, the
which he enfourmed of the great sub
tiltie & wyte of Esope. And comman
ded thē to go to souper into his court
wth Esope. And as they were syttinge
at the table, the one of thē, sayd thus
to Esope. Thou must pardone me, for
here I am sent to speke wth the. And
Esope answered, saye what it pleſeth
the, & he sayde. It is godes wyll þ no
man shulde make any lesynges. And
after another said to Esope. There is
a great tēple, in þ which is a colunne
ryght great, the which colunne be
rech

reth and susteyneth .xii. Cities, and
euery Cite is couered with thyrtye
great sayles, vpon y^e which two wo-
men be euer rompyng. And Esope
answered to hym in this maner. The
smale and lytel chyliden of Babylone
knowe the solucion of this question.
For this temple wherof y^e speke is the
heuen, and the colunne is the erthe,
the .x. i. cities ben the .xii. monethes
of the yere, a thyrtye sayles be y^e dayes
of the monethes, and the two which
euer about cesse roune ouer y^e thyrtye
sayles is to vnderstande the daye and
the nyght. Than sayde the kynge of
Egypte to the lordes of y^e court. It
is nowe ryght a reason that I sende
tributes, and gyftes to the kynge of
Babylone, anone one of them sayde
to the kynge. Syr we must yet make
to him another question, the whiche,
is this. what is that we neuer harde
ne sawe. And the kyng thā began to
saye

The lyfe

say to Esope. I praye the to gyue solution to this question. And Esope recourned to hys lodge, and fayned to make an obligacion, on the whiche Esope made to be wrytten this which foloweth. ✕ I Nactanabus kinge of Egypte knowe befoze al men to haue borrowed of kyng Lycure a chousāde marke of golde, the whiche I Nactanabus king of Egypte promyse to pay to the sayde kyng Lycure within a certayne terme, whiche as than was past, the which Cyzographie or wrytyng Esope presented on the morowe folowing to y^e king of Egypt, which greatly merueyled at the wrytyng & sayde to the noble men of his courte, whiche were there present. Haue you euer sene or harde say y^e the kyng Lycure had lent to me any money, or o^r ther thyng, & the knyghts sayd nay. Esope than sayd to them. If it be as ye say to me, your question is assoyled

for nowe ye here a le that whiche ye
harde ne sawe neuer. And than they
of Egypte sayd that the king Lycure
was well happy & fortunate to haue
in his myghte and subiection suche a
subiecte and seruicunt as Esop was
and sente Esop agayne into Babylone
with great gyftes and tributes
for the kynge of Babylone.

How Esop returned into Babylone,
and howe for to be worshyped
he dyd to make a statue or
ymage of Golde.

When Esop was come before
the kynge of Babylone he tolde
and reherfed to hym all y he had done
in Egypte. wherfore the kynge com-
manded y in the worshyp of Esop a
statue or ymage of Golde shulde be
set in the publike or comon place, wher
in a lytell whyle after Esop had des-
pyze and wyl for to go into Grece and
asked leue of y king for to go thither
G. i. wherof

The lyfe

wherof the kynge was sozowful, and
Esop pynsed to hym that he shulde
ceroutne into babylone, & that there
he wolde lyue and dye with hym, and
thus the kynge graunted hym leue.
¶ And as Esop was goynge and
walkynge thozoughe all þe Cities of
Grece with woꝛshyp he shewed his sa-
pience & fables in suche wyse that he
gat woꝛshyp & gloꝛye, and was reno-
med & knowe thozoughe out all the
lande of Grece. And at þe last he wolde
come into þe lande of Delphy, whiche
was the beste prouynce of all Grece.
The Citizens thā of the cite of Del-
phy by theyꝝ enuye mocked & disho-
noured Esop, & Esop sayd to them.
My lordes ye be lyke þe wod whiche
is in the see. For whā men se it a far,
it semeth to be ryght great, but as mē
come nere it appereth, but a small
thyng, Thus is it of you, for whan
I was farre fro you I wende þe had
ben

then the best of all þe lande, & now we knowe þe ye be the worst. And whan the Delphynes harde these wordes, they helde a counsell togyther and one of them sayd. Moste wyse lordes ye knowe well ynoughe howe that this man hath had great chere and gloze in all the cities and places where as he hath ben. wherfoze if we take nat hede to our selues he shal take frome vs our great auctorite, and shal destroye vs. And this they ymagyned togyther howe and in what maner they myght put hym to deathe. But they durst nat attempte to fall on him for the great company of strangers whiche than were there within the Citie. Neuerthelesse as they espyed & sawe that one of the seruantes of Esope made the males and other geteredy for to ryde and departe thence, they went & toke a cuppe of golde out of þe temple of Apollo and secretly put it

The lyfe

into the male of Esope. E S O P E thā
was Ignorant & knewe nothyng of this
treason, he departed out of Delphy.
But he was nat farre whan the tray-
tours ran after and toke hym with
great noyse & clamour, & Esope sayde
to the. My lordes, why take ye me, &
they saye Haa these of celestial orna-
mentes crokebacked and sacrilege,
wherfoze haste thou dispised and rob-
bed the temple of Apollo.

Howe Esope was betrayed, and
howe he rehersed to the Delphenes
the fable of the Ratte
and the Frogge.

The whiche thynge Esope denyed
& agayne sayde. And thā they vns-
bynded the male in the whiche they
foude þ coupe of golde. And they wēt
& shewed it befoze the people. And
Esope cōsiderynge & seynge þ way of
their malice & wyckednes. Also know-
ynge that he coulde nat escape, began

to

to wyppre and to make sorowe on his
fortune. And one of his frēdes named
Demas, sawe Esope thus wepyng,
cōforted hi, sayenge thus. Haue good
cozage & reioyce thy selfe, and anonie
the Delphenes went and cōcluded to
gyther, that they as sacrilege woꝛthy
to receyue vilanous death. Shulde take
Esope and make hym to be led vpon
an hyghe Montayne for to be theyꝝ
thꝛowen downe fro the top of the hyl
to the fore of it. whan Esope knewe
theyꝝ science, he sayd to them, and re-
herled to them this Fable for to with-
draue them fro theyꝝ malice, & sayde.
whan peas was among al bestes, the
Katte and the Frogge loued muche,
eche other. And the Katte called the
Frogge to come & dyne w her. The
Katte sayde to the Frogge, eate of the
meate whiche pleaseth the best. And
as they had eaten ynough, the Frogge
sayd to the Katte. Come with me and

G.iii.

thou

The lyfe

thou shalt be wel fested at the souper
to chende that thou mayest the better
passe the ryuer, thou shalt bynde thy
selfe to my fore. The Kate was boude
to the frogges fore, and anone the
frogge lepre into the water & dze we
the Kat after her. And as þ̄ Kat was
nere drowned. he sayd to the frogge.
Wzongfully thou makest me to fuffre
deche, but they þ̄ abyde on lyue shall
auenge this mysdide on the. And as
they were thus drawynge þ̄ one for
warde, & the other backward, a kyte
seyng þ̄ debate & stryfe betwene the
toke them bothe togyther & eat them.
In lyke wyse ye make me to dye
wzongfully. But Babylone & Grece
shal auēge me vpon you. But yet for
all this the Delphenes dyd nat let go
Esop, but i stede of dech they dze we
and pulled hym shodly, and the best
wyse that he coulde he defended and
auenged hym selfe agaynst them.

Howe

R: Howe E S O P E ended and
dyed myserably.

AND AS Esope was thus fygh-
tyng agaynst them he escaped
out of theyr handes, and fled into the
temple of Apollo, but al that profited
hym nothyng, for by force & strength
they drewe hym out of the Temple,
and than they led hym wher as they
wold haue hym for to be put to deth.
And Esope seynge hym so vitupered,
sayd to in thē this wyse. My lordes,
drede ye nat your god Apollo Shall a-
uenge me ou you, but nat wstādyng
for al y he coude say he was brought
to y place where he shuld dye, & seynge
that he coude nat escape fro them, he
begā to reherse to thē thī fable. Ther
was ones a woman whiche had a
doughter, whiche was a virgyn & a
foole. The mother prayed ofre to her
goddes that they wolde gyue to her
doughter wyf & reason. Her doughter

H.iii,

was

The lyfe

was ones in the temple & herde what
she sayd in her prayer. And anon the
mayde went in to the felde & sawe a
man which fylled a sacke with corne.
She came & demanded of hym what
he dyd, & he sayde, sayre doughter I
put wyte into this sacke. And she sayd
agayne to hi. Alas my frende I praye
the that thou wilt put some wyte into
me bodie & my mocher shall paye the
wel for thy labour. And anon he toke
her & put his wytte into her bely, and
toke her maydenhed fro her. And full
glade she retourned home to her mo-
ther & sayde to her. Mother I haue
foude a sayre yonge man which hath
put wyte in me, & the mocher hereynge
these wordes wert ful of sorowe and
sayde to her doughter. My doughter
thou hast recouered all thy wytte, but
the wyte that I haddest thou hast lost.
Also to the he reherfed another fable.
There was a husband man which fro
his

his youth vnto his olde age hadde euer ben in þe felds & neuer came in no Cytie, he prayed hys mayster that he myght ones se the cytie, & they had hi vpon a charite which was ayled and drawen w assles & sayde to him prycke well these asses for they shal lede þe in to the cytie, & after þe he had, prycked them, there rose vp a greaie tempeste wherof these asses were soze fouled þe they lefte the right way and toke another way, and went & dzeue the carte vpo a mountayne, because they could nat se thzough the great tempest they fell, both the cart and all to the fote of the hyll, & as the olde man sawe hym selfe fallynge, he sayde to Iuppter in this maner. Ha Iuppter yf I offered þe, muste I therfoze dye so miserably. I am moze angry of these foule & multiply asses by whō I must receyue deeth thā if they were faire & good hōzses. And in lyke wyse it apperethe to me,

The lyfe

foz of goodmen & iust I shall nat be
put to deatch, but by you, whiche are
euyl & peruerse, and as they were all
come to the place foz to caste downe
Esop, he tolde to them another fable
in thys maner. A man which was ena-
moured of his doughter, the whiche
by force he defloured, and she sayde
vnto her father. Ha father thou arte
a full euyl man that hast done to me
suche shame, foz rather. I wuld haue
suffred thys cryme of an hundzed other
men, than of the. Semblably it is of
me foz I had leuer suffre deatche of o-
ther men, than of you. And than they
threwe hym downe fro the top of the
hyll, & thus he dyed miserably.

Howe the Delphenes sacrificed to
theyr goddes, and edified a tem-
ple foz to please them of
the deatch of Esop.

AND after whan Esop was put
to deatche. It fell in theyr Citie
ran

ran a greate pestilence & famine that they losse all theyr wyttes. And for this cause they sacrificed to theyr god Apollo for to please them of the death of Esope. And bycause that vniustly and wroȝfully they put him to death they made & edified a tēple. And whā the princes & greate lordes of Grece had rydynge howe the Delphenes put Esope to death, they came to Delphy for to punyſhe them, whiche had put Esope to deathe.

Thus endeth the lyfe of Esope. And here begynnech the prologue of the fyrste boke.

ROMVLVS SONNE of Tybere of the cytye of Antyque gretynge. Esope a man of Grece subtyll, and ingenious, teacheth
 in his fables howe men ought to kepe and rule them well. And to thende that he shuld shewe the lyfe and customes of al maner of men, He induceth the byrdes, the trees,
 and

The fyrste boke

and the bestes, spekyng. To thende þ man
maye knowe wherfoze the fables were solud.
In the whiche he hath wrytten the malyce
of euyl people, and the argumentes of Im-
pobes. He teacheth also to be humble, and
foz to bie wordes & manye other saye ensam-
ples reherled and declared hereafter. The
whiche I Romulus haue translated oute of
Grekes tonge, into latyn tongue the
which if thou rede them they shall
Harpe thy wyrt & grue to the
cause of ioye and
myght.

The fyrst Fable is of the Cocke and
the precyous stone.



Sa Cocke ones did seke
his pasture in the dounge
hyll he founde a precious
stone, to whom the Cocke
sayde. Ha saye stone and
precious, þ arte here in the fylth, and
if he that desyrezth the had found the
as I haue he shuld haue the vp,
and set the agayne in thy first estate.
But in vayne I haue founde the, for
nothyng I haue to do with the, ne
good

good I may do to the, ne thou to me.
 And this fable sayde Esope to them
 that rede this boke. For by the cocke
 is vnderstāde y^e sole, which careth not
 for sappyce ne wysdome. A yke as the
 Cocke by y^e precious stone, & by thys
 stone is vnderstand thys present boke.

¶ Of the Wolfe and the Lambe.

Of the Innocent & of the Mrewe
 Esope reherseth to vs suche a
 fable. Howe it was so y^e the Lambe
 and the Wolfe had both thyruste, and
 went both vnto y^e riuer for to drinke.
 It happened that the wolfe dranke
 aboue & the Lambe beneth. And as
 the wolfe perceyued y^e Lambe dryn-
 kyng, he sayde with an hygh voyce.
 He knaue, why hast thou troubled
 my water which I shuld now drinke
 of. A m^{er}de sauyng your grace.
 The water cometh fro you towarde
 me. Than sayde the Wolfe to the
 Lambe, haste thou no shame ne drede
 to

The fyrste boke

to curse me. And the Lambe sayd. My
lorde by your leue. And the wolfe
sayde agayne. It is nat syre wekes
paste synce thy father dyd as muche.
And the Lambe answered, yet was I
nat that tyme bozne. And the wolfe
sayde agane vnto hym. Thou haste
eten my father. And the Lābe answered.
I haue no tethe. Than sayde the
wolfe. Thou art wel lyke thy father,
and for his synne & mysdede þy shalce
dye. The wolfe than toke the Lambe
and eate hym. This fable sheweth
that the euyl man careth nat by what
maner he may robbe and destroye the
good and Innocent man.

Of the Rat and the Frogge.

Nowe it was so that the Rat wēt
on Pylgrimage & came by a ry-
uer and demanded helpe of a Frogge
for to passe ouer, & than the Frogge
bounde þy Rattes fore by her fore and
swaime into the myddes of the ryuer.

And

And as they were there the Frogge
abode to the ende y^t the Rat shulde be
drowned. And in the meane whyle a
Kyte perceyving that, bare bothe as
wayne. And therfore he that thynketh
dysceyte, disceite shal come to hym.

¶ Of the Dogge & the Shepe.

Of the men chalengynge, whiche
euer be sekynge occasion to do
some harme and damage to the good,
ESOPPE sayeth suche a Fable.

Sometime was a Dogge, whiche de-
manded of a Shepe a lufe of breade y^t
he borrowed of hym. And the Shepe
answered y^t he had neuer none of hym.
The Dogge made her to come before
the iuge. And bycause the Spepe de-
nyed the det, the Dogge brought wth
hym false wytnes. that is to wete the
wolfe, the Melayne, and the Spar-
hawk. And whan these wytnesses
shulde be examyned a herde y^t wolfe
sayde to the Iuge. I am certayne and
I re

The fyrste booke

I remembre wel þ the Doggylent to
her a lose of brede. And the Avelayne
wēt & sayde he receyued it to pzeleue
my persone. And the Sparhawk said
to the Shepe, why denyest thou that
which thou hast taken and receyued.
And thus was the poze shepe vēque-
shed. And than the Judge cōmanded
her that she shulde paye the Dogge
wherfore she shulde do awaye befoze
the wicet flse of wol for to pay that,
that she neuer had. And thus was þ
poze Shepe dyspoyled. ¶ In suche
maner the euyl and hungry people
whiche by theyr great vn fatchfulnes
robbe and dyspoyled the poze folke.

¶ Of the Dogge and the pece
of fleshe.

HE that desyrethe to haue other
mēes goodes he ofte leseth his
owne, wherof Esop reherseth suche
a fable. In tyme paste there was a
Dogge whiche went ouer a bydge
and

and helde in hys mouth a pece of fleshe
 And as he passed ouer the byrdege he
 perceyued y^e shadowe of his owne selfe
 and of his pece of fleshe within the
 water, & he wenyng that it had ben
 another pece of fleshe forthwith he
 thought to haue taken it, as he ope-
 ned his mouth the fleshe fel into the
 water & thus he loste it. And ryghte
 so it is of many one. For when they
 thike for to robe other they lese theyr
 owne propre goodes. wherfore for
 the loue of a vayne thike men ought
 nat to leue that whiche is certayne.

¶ Of the Cowe, the Gore, and
 the Shepe.

MEN saye comenly that it is nat
 good to eate Plumes with his
 Lorde. As to the poze it is nat good
 to haue partage & diuision with him
 whiche is ryche and myghty, wherof
 Esope reherfeth suche a fable, The
 Cowe, the Gore and the Shepe w^ec

The fyrste boke

ones an huntynge, and toke wth them
the Lyon & chased an harte. And whā
they went to fetche theyr partys, the
Lyon sayd to them. My lordes I let
you to wete, vth the fyrst parte is myne
bycause I am your lord. The secōde
bycause that I am stronger thā ye be.
The thyrde cāse, I ran moze swifter
chā ye dyd. And who so euer coucheth
the fourth parte he shalbe my moztall
enemy. And thus he toke from them
the harte. And therfore this Fable
sheweth that the poore shuld nat kepe
fellowshype with the myghty, for is
neuer saythfull to the poore.

Of the thefe and the Sonne.
NO man is chaunged by nature,
but an euyl man maye well haue
a woꝛse yssue than hym selfe. wherof
Esop telleth suche a Fable. A thefe
helde the feast of his weddynge, and
his neyghbours came where as the
feast was kept, and woꝛshipped and
bare

bare honour to the these, & as a wyse mā sawe that the neyghbours of the these were ioyful & glade, he sayd to them. Ye make Joye and gladnes of that wherof ye shuld wepe, take hede than of my wordes and vnderstande your ioye. The Sonne wolde ones be maryed. But all the nacions of the world were agaynst hym and prayed Jupiter y he shuld kepe y Sonne fro weddyng. And Jupiter demanded of them y cause why they wolde nat haue hym to be maryed. The one of them sayd. Jupiter thou knowest wel howe there is but one Sonne, & yet he bzēeth vs al. And if he be married and haue any chyldren they shall destroye al kynde. And therfore this fable sheweth howe we ought nat to be reioysed of euyl feloschyp.

Of the wolfe and the Crane.

Who soeuer doth any good vnto the euyl man be synneth as

The fyrste boke

Elope sayeth, for of any good which is done to the euill cometh no pfitte, wherof Elope reherfeth vnto vs fuf the a fable. A wolfe eat & deuoured a Shepe of whose bones he had one in his throte, which he could nat haue out & soze it greued hym. Than wēc the wolfe & prayed the Crane that he wolde drawe out of his throt the bone. And the Crane put in his longe necke into his throte & drewe out the bone, wherby the wolfe was hole. And than the Crane demanded of hym her payment or salarye. And the wolfe answered. Thou art ryght vnkynde. and can no good. Remēbreſt thou nat what I myght haue done to the, for whan thou haddest thy recke within my throte, If I had wolde I myght haue eaten the. And thus it appereth by this fable that no pzoſſite cometh of hym whiche is an euill felowe.

Of two Bytches howe that one
lodged the other in tyme
of lytterynge.

It is nat good to gyue credence and
beleue to the sayinges of flatterers.
For by swete wordes they deceyue &
good folke, wherof Esope reherseth
to vs suche a fable. There was a
bytche vpon a tyme whiche wold sayne
lytter and be deliuered of her yonge
dogges and came into the house or ha-
bitacion of an other bytche & prayed
her by swete wordes that she wolde
lende her a place where as she myght
lytter her yonge dogges, and that o-
ther bytche lent to her. her bedde and
her house wenyng to her to do well.
And whan the bytche had lyttered her
lytel dogges the good bytche sayd to
the other & it was tyme & she shulde
go and departe out of her house, and
than the bytche & her yonge dogges
ran vpon the other and bore her to the
her

The fyrste boke

her out of her house . And thus for
good many one hath hurte & damage
agayne , and so ofre the good men lese
theyr good by the decepcion & flatter
ry of the euill & peruerse people .

Of the Man & the Serpent .

HE that leueth & helpeth the euill
men synneth . For after that men
haue done to them some good , they
hurte them afterwarde . For men say
comonly , if ye kepe a man fro the gas
lowes he wyll neuer loue you after ,
wherof Esopereherseth to vs suche a
fable . There was somtyme a man ,
which founde a Serpēt within a byne
and for the great wynter & froste the
Serpent was harde & almost deade
for colde , wherof the good man py
tyed & toke & bare her into his house
and layde her befoze the fyre , and so
muche he hyd that she came agayne
to her strength & bigour . And than
she began to cry and whysled about
the

the house and troubled þ good wyfe
and the chylzen, wherof this good
man wolde haue had her oute of his
house. And whan he thought to haue
caken her the sprāge about h; necke
foz to haue strangled hym. And thus
it is, of euyl folke, whiche foz þ good
done to them, they yelde a gayne euyl
and deceyue them whiche haue had
pytie on them. And therfore theyz fe-
lowshyp is neyther good ne euyl.

Of the Lyon & the Ass.

Of them that mocke other Esope
reherseth suche a fable. There
was an Ass which met w a Lyon to
whome he sayd, My brother god saue
the. And the Lyon shaked his heed &
had great payne to withholde his co-
rage frome deuourynge the Ass. But
the Lion sayd to hi selfe. It behoueth
nat that teth so noble and so fayre as
myne be to touche ne to byte suche a
foule beest. Foz he that is wyse maye

The fyrste boke

nat hurt the foole ne take hede to his
wordes, but let hi go for such as he is.

¶ Of the two Rattes.

Better it is to lyue in pouerte than
to lyue rychele beyng euer in dan
ger. Wherof Esop reherseth a Fa
ble. There was two Rattes, wherof
the one was greate and fat and helde
hym in a selles of a ryche man, & the
other was poore & lene. On a day this
greate Ratte went to spoyle him in y
feldes and met by the way y lene Rat
of the which he was receyued as wel
as he coulde into his poore caue or hole
and gaue hi of suche meat as he hed.
Than sayd the fat Ratte, come thou
with me, and I shall gyue to the othr
meates. He went with him into the
towne and entred both into the seller
of the ryche man the whiche was ful
of all goodes, whā they were with
in, the great Rat presented & gaue to
the poore Rat of the delicious meates
sayeng

sayinge thus to him, Be merry & make
good chere & eate and drynke ioyfully
and as thy were eatynge y^e butler of
the place come into the seller and the
greate Rat fel anone to hys hole, & the
poze rat wyst neuer whether he shuld
gone fle, but hyd him behynde y^e doze
wth great feare & drede. And y^e butler
toured agayne and sawe hym rat.
And whā he was gon y^e fat Rat came
out of his caue or hole and called the
poze Rat, which was yet shaking for
fere, and sayd vnto hym. Come hyther
and be nat afrayde to eate as muche
as y^e wyle. And thā the poze Rat sayd
to him for goddes loue let me go out
of this seller. For I had leuer eate
some cozne in the felde & lyue surely
than to be euer in this feare, for thou
atte here in greate doute and lyuest
nat surely, and therfore it is better to
lyue poze^{ly} & surely, than to lyue ry^{ch}
chely and without suraunce.

The fyrste boke

¶ Of the Eagle & the Foxe.

Nowe the puissant and myghtye
muste dourte the feble, as Esop
rehersech to vs a fable. There was
an Eagle which came where as yonge
Foxes were & toke away one of them
and gaue it to his yonge Eagles to fede
them with. The Foxe went after him
and prayed him to restore & gyue him
againne his yonge Foxe. And the Eagle
sayde, he wolde nat, for he was ouer
hym lord & maister. And than y^e Foxe
full of mewednesse & malice began
to put togyther greate aboundance of
strawe rounde aboute y^e tre wherupon
the Eagle & his yonge byrdes were in
theyr nest and kyndled it wth fyre, and
whan the smoke & the flame began to
ryse vpwarde, the Eagle seying y^e deth
of her yonge byrdes restored
the yonge Foxe to his
mother.

¶ Of the Eagle & the Rauen:

He

HE that is well & sure garnished,
 yet by false counsell maye be be-
 trayed as Esope telleth such a fable
 An Egle was somtyme vpon a tre whi-
 che helde in his byl a nut which could
 nat breke, the Rauen came to hym &
 sayd. Thou shalt neuer breke it, tyll
 thou flye as hye as thou can, & thā let
 it fall vpon the stones, & the Egle be-
 gan to flye & let fal the nut, & thus he
 lost his nut. And thus many one bēn
 disceyued thozoughe false consell.

Of the Rauen & the Foxe.

They that be glade and ioyfull of
 the praylsyng of flatterers often-
 tymes they repent thē, wherof Esope
 reherseth to vs suche a fable. A Ra-
 uen whiche was vpon a tre & helde in
 his byl a chese, which the Foxe desi-
 red muche to haue. wherfoze he wēt
 & praylsed hym by such wordes as fo-
 loweth. O gentill Rauen y arte the
 gentlest byrde of al oother byrdes, for
 thy

The fyrste booke

thy fethers be so fayre, so bryght & so
resplendishyng, & can also wel synge
If thou haddest thy voyce cleere and
sual, thou shuldest be y most happy
of all ocher byrdes. And the foule
whiche herde the flatterynge wordes
of the Fore begā to open his byll for
to synge, and than the chese fel to the
groude and the Fore toke it vp & eate
it. And whan the Raucn sawe that
for his baynglozie he was disceyued
he wexed heuy and sorofull and re-
pēced him of that he had belyued the
Fore. And therfore this fable techech
vs howe we ought nat to be glad ne
take reioysyng in the wordes of false
and basaychfull folke, ne also to
beleue flattery.

* Of the Lyon and the wyld Boze,
the Bulle and the Ass.

Whan a man hath lost his di-
gnitee or office he must leue first
his audactie or hardnesse to thende
that

that he be nat hurt & mocked. wherof
Esope sheweth vnto vs such a Fable.

✠ There was a Lyon whiche in his
pouche was fyers and muche outtra-
gious, and whan he was come to hys
olde age there came to hym a wyld
boze, which wth his tethe rent & brast
a great pece of hys body and auenged
vpon him the wzonge that the Lyon
had done to hym kefoze that tyme.

After came to him the Bulle whiche
smote & hurte him wth his hoznes, and
also an Ass came whiche smote hym
in the fozehead wth her fete by maner
of vindicacion, and than the Lyon be-
gan to wepe, saying wthin him selfe in
this maner. Whan I was yonge and
vertuous euery one doutted & feared
me. And now that I am olde & feeble
nere to me death, none holdeth ne let-
teth ought by me, but of euery one I
am set aback. And bycause I now
I haue lost bothe vertue & strengthe,
I haue

The fyrste boke

I haue losse al good & woꝝshyp. And
therfoze this fable sheweth howe
they must be meke and humble. For he
that getteth no frendes oughte to be
doutous to fall in suche perilles.

Of the Assse & the yonge Dogge.
NONE oughte to medle of that,
whiche he can nat do. Wherof
Esoppe reherseth suche a fable of an
Assse whiche was in þe house of a lord,
whiche had a lytell dogge, whiche he
loued well, and eate vpon his table.
And the lytell dogge chered and lepe
vpon his gowne, & to all them þe were
in the house he made chere, wherfoze
the Assse was enuious & sayde in hym
selfe. If my lord & his meny loue this
myschance best that maketh chere on
them, by greater reason they muste
loue me, if I make chere to them. And
therfoze from hence furth I shall take
my dyspoꝛce and shall make ioy, and
play with my lord & with his meny
And

And as the Asse was in this thought and ymaginacion. It happed that he sawe his lozde, which entred into his house. The Asse began than to dance and to make there & to synge wth his swete voyce and approched hym selfe towarde his lozde and lepte vpon his Shulders & began to kysse & to lycke hym. The lozde thā began to cry out wth an hyghe voyce and sayde. Lette this foule hozson whiche hurteth me so soze be beten and put awaye. The lozdes seruantes toke greate staues, and began to smyte vpon his poze Asse and bete hym so soze that after he had no cozage to dance. And therfoze no man ought to entermyte hym selfe for to do a thyng, whiche by him is impossible to be done.

Of the Lyon & the Ratte.

TH F myghty and puissant muste forgyue the feble, for ofte he lytell may wel gyue ayde & helpe to he great
wherof

The fyrste boke

great. Wherof Elope reherseth suche
a fable of a Lyon whiche slepte in a
forest and the Rattes dispozted them
about him. It happened that y^e Rat
wene vpo the Lyo, wherfore y^e Lyon
awoke, and with his clawes he toke
the Rat, & whan y^e Rat sawe her thus
taken he sayde vnto the Lyon. My
lorde pardone me, for of my deathe
nought shal ye wene, for I supposed
nat to haue gone to you any displea-
sure. Thā thought the Lyon in hym-
selfe y^e no worthe whyp it were to put her
to deathe, wherfore he graunted his
pardon and let him go. After this it
happened so that the same Lyon was
taken in a trape, and as he sawe him
thus caught & taken he began to cry
and make sorowe. And thā whan the
Rat harde him crye he approached and
demanded of him, wherfore he cryed,
and the Lyo answered to him. Seest
thou nat howe I am taken & bounde
with

with this lyne. Than sayd the Ratte
to hym. My lord, I wyll nat be vno-
kynde, but euer I shall remembze the
grace which thou hast done vnto me,
and if I can, I shall nowe helpe the.
The Rat than began to byte þe corde,
and so longe he gnawed thereon tyll þe
corde brake & the Lyon escaped.
Therfore this fable teacheth howe þe
a mā myghty ought nat to dispzayse
the lytell, for sōtyme he that can nat
hurte, yet at a nede maye gyue helpe
to the grete.

Of the Myllayn & his mother.

HE that euer dothe euyll oughte
nat to suppose ne haue truste þe
his prayer shal be herde. Of whiche
thyng Esope sheweth vnto vs suche
a fable. There was a Myllayne
whiche was sycke, in so much that he
had no trust to recouer hys helth. And
as he sawe him selfe vexed & feble, he
prayed his mother þe shulde pray
vnto

The fyrste boke

Unto her goddes for hym, And his
mother answered hym, My son thou
hast so greatly offended and blasphe
med thy goddes that nowe they wyl
auenge them on the, for thou prayest
not to them by pytie ne by loue but
for dolour and drede. For he whiche
ledeth an euill lyfe and in his euill
delynge is obstynate, cughte not to
haue hope to be deliuerd of his euil
for whan one is fallen into extremy
of his syknes, than is the tyme come
that he must be payde of his workes
and deddes. For he þat offendeth other
in his prosperyte whan he falleth in
to aduersyte he fyndeth no frendes.

¶ Of the swalowe and other byrdes.

HE þat beleueth not good counsell
may not fayle to be euill coun
selled, wherof Esop reherseth to vs
such a fable of a plough man whiche
sowed lynsede. And the swalowe se
ynge that of the same lynsede men
myghte

might make nettes and gynes, went
and said to al othe bydes come with
me ye al and let vs plucke vp al this
fo; if we let it growe the laborer shall
make gynes and nettes to take vs
all. And so all the bydes dysprayed
his counsell. And than the swalowe
seyng this went and herboured her
in the plough mans house. And whā
the flax was growne and plucked vp
the laborer made gynes & nettes to
take bydes, wherwith he toke euery
day many othe bydes and broughe
them into hys house. To the whiche
bydes the swalowe than sayde.

I tolde you well befoze
howe it shuld hap, wher-
foze men ought not to
dyspraye good
counsell.

Thus endeth the fyfste
boke of Frope. And here begynneth
the prologe of the seconde boke.

The prologe of the seconde boke.



A maner of fables be found
fo; to shewe folkes what maner
of thyng they shal eniue and fo;
lowe. And also what maner of
thyng they must & ought to leue
and fle, fo; Fables is as much to saye in Po-
etry as wordes in theologie. And therfoze
I shall wyte Fables fo; to shewe the good
condycions of the good men, fo; the lawe
hath ben gauen fo; the trespassours o; mys-
doers: and bycause the good & iust be nat sub-
iecte to the lawe as we fynde & rede of all the
Athenyens whiche lyued after the lawe of
hynde, and also they lyued after their lyberte.
But by they; wyll they wolde haue deman-
ded a kyng fo; to punyssh all the euill, but
bycause they were not accustomed to be en-
fourmed whan any of theym was corrected
and punysshed they, were greatly troubled,
and as they; newe kyng made iustyce fo; by
cause that afore that tyme they hadde neuer
ben vnder no mannes subiection and it was
great charge to the to be in scrutudie, where-
foze they were so; owful that euer they
had demaunded any kyng. Agaynst
the whiche Slope reherseth
suche a fable which is the
fy;st & foremost of his
seconde boke.



The fyrst Fable is of the Frogges,
and of Iupiter.

Nothing is so good as to
goue lustly & at lybertie,
for; freedom & lybertie is
better then any golde or
silver. Wherof Esope re-
hersethe suche a fable. There were
frogges which were in dytches and
poules at they; lybertie. They al to-
gyther in one made a request to Ju-
piter & he wolde goue them a kynge,
and Iupiter wherof begā to meruaile
and for; they; kynge he cast to them a
great pece of woodde whiche made a
greate sowne in the water wherof all
they had great drede and fere, and af-
ter they aprouched to they; kynge for;
to make to hym obeysaunce and whā
they perceyued & it was but a pece of
wode they turned agayne to Iupiter
prapenge hym swetely that he wolde
goue to the another kynge, and Ju-

J. iii.

piter

¶ The seconde booke.

After gane to the þe Heron to be theþ
kyng. Than the Heron entred into
the water & ete the one after another
and whan the frogges sawe þe theþ
kyng dyd so deuoure them, they be-
gan tenderly to wepe sayenge to Ju-
piter. we pray þe right high & mighty
Jupiter to delyuer vs from the throt
of this Dragon, and tyraunte which
eteth vs one after another. And than
sayd Jupiter to the, the kyng which
ye haue demaunded shalbe youre
Mayster. For whan men haue that
whiche they ought to haue, ought to
be ioyful & glade, and he that hath ly-
berte oughte to kepe it well, for no-
thing is better than lyberte, for lyber-
te shulde not be wel solde for all the
golde and syluer in the worlde.

¶ Of the Columbes or doves, the Kyte
and the Sparhawk.

Who that put and submytteth
him selfe vnder þe sauegard of
pityon

proteccyon of the euyl ought to vnderstande and knowe that whā he asketh ayde and helpe he getteth none, wherof Esope reherseth such a fable of the doues whiche demaunded a Sparhawk for to be theyr kyng, for to kepe thē frō the kyte, or Myllayn, and whā the Sparhawk was made kyng ouer thē, he began to deuoure them, the which Columbes & doues said among them, that better it were to suffer of y kyte, thā to be vnder the subiection of the Sparhawk & to be martred as we be, but therof we be wel woorthy, for we our selfe ben cause of this myschefe, & therfore whā men do any thyng they ought to consydre and loke what shalbe the ende of it. For he doth prouidentlye and wyselye whiche taketh good hede of the ende.

✱ Of the These and the Dogges.

Whan y one gyueth any thyng men ought to take hede of the
I.iii. ende

The seconde booke

ende whiche is gauen, wherof Escop
rehersethe suche a fable of a Thefe
whiche came on a nyght wⁱⁿ a mans
house for to haue robbed hym, and þ
good mannes dogge began to barke
at him, & than the thefe dyd cast at hi
a pece of bꝛede, and the dogge sayd to
him thou castes not this bꝛede for no
good wyl but onely to thende that I
shuld holde my peace to the entent þ
thou mayst rob my mayster, and ther
fore it were not good for me þ for a
morsel of bꝛede I shulde lose my lyfe,
wherfore go thy way or els I shal a
wake my mayster & all hys meanye .
The dogge thā began to barke & the
thefe fledde, & thus by couetousenes
many one haue receyued great giftes
the whiche ben cause of theyꝝ dethe &
to lese theyꝝ heddes . Wherfore it is
good to consyder & loke well to what
intent þ gyfte is gauen to thende that
non may be betrayed thꝛough gyftes
ne that

of Esope Fables. Fo. lxxviii.
ne that for any gistes man ought not
to worke treason agaynst his Lorde.

¶ Of the Wolfe and the Sowe,

It is good to beleue all such things
as men maye here, wherof Esope
reherseth suche a fable of a Wolfe
which came towarde a Sowe which
wepte and made sorowe for the great
payne that she felt because she made
her ponge pygges & the wolfe came
to her sayenge. My syster make thy
ponge pygges surely, for ioyfully and
w good wyl I shal serue the & helpe
the. And the sowe thā layd to him, go
furth on thy way for I haue no nede
ne helpe of suche a seruaunte. For as
longe as thou shalte stande here I
shall not delpuer me of my charge.
For other thynges thou despyrest not,
than to haue the and eate them. The
wolfe thā went, & anonē p sowe was
delpuered of her pygges. For and she
had beleued hi she had done a sorow=

A. b.

full

The seconde boke.

ful byrth, & thus he that folpshly beleueth folpshly it happeneth to him.

¶ Of the mountayne that shoke.

Ryght so it happeneth that he þ
maketh hath dzedde and is fere-
full, wherfoze Clope reherseth to vs
such a fable of a hyll whiche began
to tremble & shake bycause of þ Doll
which delued. And as the folke sawe
that þ erth began to shake, they were
soze aferde and durst not wel come ne
approche to the hyll. But after whan
they were come nere to the moūtapne
and knewe how the Doll caused it to
shake, their dout and dzedde was tour-
ned to ioye and began all to laughe.
And therfoze me ought not to beleue
al folke which be ful of great woꝝdes.
For some men haue greate doubte
and feare where no daunger is.

¶ Of the V Volfe and the Lambe.

The byrth causeth not so muche
to get some frendes as loth the
goodnes

goodnes, wherof Esope reheriseth to
vs suche a fable of a Wolfe whiche
sawe a Lambe amonge a great herd
of gotes the whiche Lambe sucked a
Gote, & the Wolfe went and sarde to
him, this Gote is not thy mother go
and seke her at the mountayne, for she
shall noysse the more sweetly & more
tenderly than the Gote wyll, and the
Lambe answered to him. This Gote
noyssethe me in stede of my mother
for she leneth to me her pappes soner
than any of her owne chyldren, and
yet more better it is to me to be here
amonge these Gotes than to departe
from hence and to fall into thy throte
for to be deuoured, and therefore he
is a fole whych is in fredome or su-
retye for to put him selfe in peryll and
daunger of deathe. For better it is
to lyue suretye and rudelye in suretye
than sweetely in peryll or daunger.

C Of the olde Dogge and his mayster.

When

The seconde boke

Men ought not to dyspraise the
Auncient ne to put abacke. For
if thou be yonge, thou oughtest to
desyre greatly to come to olde age or
auncient. And also thou oughtest to loue
and praise the fetes or dedes whiche
they haue done in theyr yonge age.
Wherof Esop reherseth to vs suche
a fable. Of a Lorde whiche hadde a
dogge the which had ben in his youth
of good kynde. For ye knowe well that
the kynde of a dogge in his youth is
to Chase and Hunte and haue great
lust to run and take the wylde bestes
Than whā this dogge was come to
the olde age. And that he might no more
run. It hapned ones that he let go &
escape from him an Hare wherof his
mayster was sorowfull & angry and
by greate wroth his mayster began to
bete him. Than sayd the dogge vnto
him. My mayster for good seturce
peldeth to me euill. For in my yonge
age

age and p[er]p[et]rate I serued þ[is] ful wel,
 and now that I am come to my olde
 age thou hatest and settest me backe.
 Haue memory howe in my yonge age
 I was stronge and lusty. And nowe
 whā I am olde and feble thou settest
 noughte by me. And therfoze who so
 doth any good in h[is] youth, in h[is] old
 age shall not continue in the vertues
 whiche he possessed in his yonge age

¶ Of the Hares and the Frogges.

MEN saye cōmonly that after þ[is] the
 tyme goeth, so must folke go, for
 yf thou makest distynctiō of the time
 thou shalt well accorde scriptures.
 Wherof Esope reherseith such a fable
 and sayeth thus. That he whiche be-
 holdeth the euyls of other muste
 haue patience of the euyl which may
 come vpon him selte. For some tyme
 as a hūter chased thorough the felde
 and wodes the Hares began to be for-
 fere. And as they ran they turned the
 into

The seconde boke

into a medowe full of frogges. And
whan the frogges harde the Hares
run they begā also to fle and run fast
And than the Hare whiche perceyued
them so ferefull sayde to hys felowes
let vs no more be fereful ne doutous
for we be not alone ꝑ haue had dꝑede,
for all the frogges be in doubte and
haue fece as we. Therfore we oughte
not to dyspayre but trust and hope to
lyue: and if some aduersite come vpo
vs we must bere it paciētly. For ones
the tyme shall come that we shall be
out of fere and out of dꝑed. Therfore
in ꝑ unhappꝑ, and vnfōrtunate tyme
men ought not to be in dyspayre, but
ought euer to be i good hope to haue
ones better i tyme of pꝑerite. For af-
ter great warre cometh great peace,
& after ꝑ raine cometh faire whether.

¶ Of the VVolfte and the Kyd.

Good chyldꝑen ought to obserue
and kepe euer ꝑ cōmaūdementes
of

of their parentes and frendes. Wher
of Esope reberseth suche a fable of
a Gote whiche had lyttred her ponge
kyd, and hunger toke her, so that she
wolde haue gone to the felde for to
haue eten some grasse. Wherfore she
sayde to her ponge kyd. My chyld
beware wel þy of the Wolfe come h-
ther to eat þy, loke that thou open not
the doze to hym. And whan the Gote
was gone to the felde, the Wolfe
came to the doze. And thā the kyd an-
swered to hym. Go hence euyl & falle
brest for wel I se throug þy hole, but
for to haue me thou saynest the voyce
of my mother, And therefore I shall
kepe me well fro openyng of the doze
of thi house. And thus the good chyl-
dren ought euer to kepe wel and put
in theyr hertes and memozy the doc-
tryne & teachyng of theyr parentes,
for many one is losse and vndone for
lacke of obedyence.

The seconde boke

into a medowe full of frogges. And
whan the frogges harde the Hares
run they begā also to fle and run fast
And than the Hare whiche perceyued
them so ferefull sayde to hys felowes
let vs no more be fereful ne doutous
for we be not alone ꝑ haue had dyede,
for all the frogges be in doubte and
haue fere as we. Therfoze we oughte
not to dyspayre but trust and hope to
lyue: and if some aduersite come vpon
vs we must bere it paciētly. For ones
the tyme shall come that we shall be
out of fere and out of dyed. Therfoze
in ꝑ unhappye, and vnfortunate tyme
men ought not to be in dyspayre, but
ought euer to be i good hope to haue
ones better i tyme of prosperite. For af-
ter great warre cometh great peace,
& after ꝑ raine cometh faire whether.

¶ Of the VVolf and the Kyd.

Good chyldren ought to obserue
and kepe euery ꝑ comādemētes
of

of their parentes and frendes. Wher
of Esope reherseth suche a fable of
a Gote whiche had lyttred her yonge
kyd, and hunger toke her, so that she
wolde haue gone to the felde for to
haue eten some grasse. Wherfore she
sayde to her yonge kyd. My chyld
beware wel þy þy the Wolfe come hit
ther to eat þy, loke that thou open not
the doze to hym. And whan the Gote
was gone to the felde, the Wolfe
came to the doze. And thā the kyd an
swered to hym. Go hence euyl & false
beest for wel I se throug þy hole, but
for to haue me thou saynest the voyce
of my mother, And therefore I shall
kepe me well fro openyng of the doze
of thi house. And thus the good chyld
den ought euer to kepe wel and put
in theyr hertes and memozy the doc
trine & teachyng of theyr parentes,
for many one is losse and vndone for
lacke of obedyence.

The seconde boke

Of the poore man and the Serpent.
He ought not to be assured þat ap-
plpeth hym selfe to do other any
euill. Wherof Esop reherseth such
a fable of a Serpent whiche went &
came into þe house of a poore mā, whiche
lpyed of that which fel from the poore
mannes table, for the whiche thyng
happed a great fortune to thys man &
became ryghte ryche. But on a daye
this mā was angry agaynst thys Ser-
pent & toke a good sworde & smote at
hym wherfore the Serpent went out
of his house and therin came neuer a
gayne. And wthin a lytell whyle after
this man retourne and fel agayne in
to great pouertie. And thā he knewe
that by fortune of the Serpent he
was become ryche and repented hym
much because he smote the Serpent
And than this poore mā went & hum-
bled hym befoze the Serpent, sayeng
vnto hym. I pray the that thou wyle
pardon

pardon me of the offence that I haue
done to the. And than the serpente
sayde to the poze man. Seynge thou
repētest the so soze of thy mysdede, I
forgyue it the. But as lōge as I shal
be on lyue I shall remēbze me of thy
malice. For as þe hurtest me ones, so
mayst thou another tyme. Wherfoze
he that was ones euyl, shall euer be
presented & holden for euyl. And ther-
foze men oughenat to presume ouer
him of whome they receyue some be-
nefite. Noz yet to suspecte theyz
good and true frendes.

✱ Of the Harte the Shepe & the wolfe
The chinge which is promysed by
force and for drede, is nat to be
holden. wherof Esope rehersech a fa-
ble of an Harte, which in the presēce
of a wolfe Demanded of a Shepe that
the Gulde pay a busshed of cozne, and
the wolfe commanded to the Shepe
to pay it. And whā the day of paymēt
was

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The seconde boke
was come, the Harte came and deman-
ded of the Shepe the corne. And the
Shepe sayd to him. The cōuenāces &
pactiōs made by drede & force, ought
nat to be holden ne kepte. For it was
force to me beyng before the wolfe
to pmyse & graūce to gyue to y that
whiche thou neuer lenest to me, and
therfore thou shalt haue nothyng of
me. So herfore it is somcyme good to
make pmyse of some thyng for to
eschewe greater damage or losse. For
the thynges which are done by force
haue no fidelice.

¶ Of a balde man & a flye.
Of a Lytell euyl maye come a
greater, wherof E S O P E reher-
seth a fable of a flye which p zicked
a mā upon his balde head. And whā he
wold haue smittē her she flewe away
and thus he smote him selfe, wherof
the flye begā to laughe, & the Balde
man sayd, a euyl beest thou deseruest
well

wel thy death. I smote my selfe wher
of þy dyd mocke me, but & I had hyc
the thou haddeſt therof ben ſlayne, &
therfoze mē ſay comonly þat the euyl
of other, men oughte nat to laugh ne
ſcozne, but the enuious & ſcoznefull
wordes getteth many enemyes for þy
which cauſe, ofte tymes it happeneth
that of a fewe wordy euyl ſet cometh
a great noyſe and damage.

Of the Fore & the Sterke.

MEn oughteſt nat to do to other
that which they wold nat ſhuld
be done to them. wherof Esope re-
herſeth a fable of a Fore, whiche de-
ſyzed a Sterke to ſouper, & the Fore
put the meate vpon the trencher the
which meat þy Sterke myght nat eat
wherof ſhe toke greate dyſpleaſure &
departed out of the houſe all hungry
and wēt to her owne lodge, & bycauſe
that þy Fore had thus begyled her ſhe
bethought iher ſelfe how ſhe myght

The seconde boke

begyle the fore, for as men say. It is
mery for to begyle the begylers.
Wherfore the Sterke prayed y^e fore
to come a soupe wth her, & the Sterke
put his meat wthin a glasse. And whan
the fore wolde haue eaten he myght
nat come therby, but onely he lycked
the glas, bycause he coulde nat reche
to the meate wth his mouthe. And than
he thought that he was disceyued.
Than the Sterke sayd to hi, take of
suche goodes as y^e gauest to me, and
than the fore ryghte shamefully de-
parted from thens. And so wth the
same staffe whiche he made for other,
the same he was beten wthhall hym
selfe. Therfore he that begyleth other
ofte begyleth hym selfe.

✠ Of the wolfe & the dead mānes hed.

There is many one whiche haue
great worshype & glozpe, but no
prudence ne wysdome. wherof Esop
rehersech a fable of a wolfe whiche
founde

founde a dead mānes head, the which
he tourned vp and doʷne with his
fore and sayde, ha howe fayze & plea-
saunt hast thou ben, and nowe thou
hast in the neyther wyt ne beaurie, &
yet thou arte without boyce & with-
out thought. And therfoze men ought
nat to beholde the beaurie and fayze-
nesse of body, but the goodnes of the
cozage. For somtyme men gyue glo-
rye and worshype, to some whiche
haue nat deserued to haue it.

✱ Of the Jay & the Pecoche, howe
none ought to be proude of
oher mennes gete.

NOne oughte to were and put on
hym another mannes rayment.
wherof Esope reherseth to vs a fā-
ble of a Jay full of vayne glozy, which
toke and put on hym the fethers of a
Pecoche, and with them he decere & a-
rayed him selfe wel. And whā he was
well drest and arayed, he thought he

The seconde boke

wolde haue gone & be conuersant amonge the Pecoock. And whā he was wth them he began to disprayse al his felowes. And whā þ^e Pecoockes knew that he was nat of they^r kynde, they anone plucked of all his fethers and smote & bette him by such maner that no fethers abode vpon him, & he fled awaye all naked and bare. And whan his felowes sawe hi they sayd. what galant comest h^{ere}, where be h^{is} fayre fethers, whiche he had a whyle a go, hath he no shame no^r dzed to come in our cōpany, & thā al the byrdes came vpon hym & bette hym, sayenge thus to hym. If þ^u hadest ben cōcent wth thy owne rayment thou hadest nat come to th^{is} vilany. Therfoze it is nat good to were another mannes gowne for suche were fayre gownes and fayre gyrdels of golde that haue tethe colde at home. ¶ : 20

¶ : Of the Mule & the Flye.

Some

Some make greate labour whiche
 haue no myght. wherof Esope re-
 herseth a fable of a Carter, whiche
 had a charer or carre whiche a Mule
 drew furch. And bycause the Mule
 wēt nat fast ynoughe, the flye sayd to
 the Mule. A palparde Mule, why
 goest þu nat faster. I Mall so greatly
 pricke the þat I Mall make þu go lycht-
 ly. And þe Mule answered to the flye.
 God kepe & preserve the Mone from
 the wolues. For I haue no greate
 drede ne feare of the. But I drede and
 doubte soze my maister, whiche is vp-
 pon me, which cōstrayneth me to ful-
 fyl his wyl, & moze I ought to drede
 & doubte hym thā thou, whiche arte
 nought & of no value ne myght. And
 thus men ought nat to see by them ne
 doue them which ben of no myght.

¶ Of the Aune & the Flye.

To make bofte & auantynge is but
 baynegloze, wherof Esope re-

The seconde boke

hersech a fable of the Auntye of Foz-
mice & of the Flye, whiche strived to-
gyther for to wete whiche was the
most noble of them bothe, & the Flye
sayd to the Fozmice. Cōe hyther Foz-
mice, wyllt þu cōpare thy selfe to me þu
dwelle in the kyngs places & eate and
drynke at his table, and also I kysse
bothe kyng & quene, & the most fayre
maydēs. Thou poze & myschant best,
thou arte euer win the erth. And thā
the Fozmice answered to the Flye.
Nowe knowe I wel thy vanitie and
folp, for þu auantest the of þu wherof þu
shuldest dyspryse the, for fro all plas-
ces where as þu goest or flyest thou art
hated & put out and lyuest in greate
danger, for as sone as wynter come þu
shalte dye, and I shall abyde on lyue
alone win my chābze or hole, where
as I eate and drynke at my pleasure.
for the wynter shall nat forgyue the
thy mysdede but shal be the. And thus
he that

he that wyl mocke & dyspryse other,
he ought fyrst to loke & beholde hym
selfe wel. For men say comonly. Who
so beholdeth in the glasse well, seest
hym selfe, & who so seest hi selfe wel,
knoweth hi selfe, & who so knowethe
hym selfe, lytel he prayseth him selfe,
and who that prayseth hi selfe, lytell
he is wyse and sage.

Of the wolfe, the Fore, & the Ape.
HE that ones falleth into any euyl
faute oz dede he shall euer lyue
with dishonour an i suspicion of the
people, And howe be it that by aduē-
ture he purpose to do some profitable
chynge to some other, yet he shulde
nat be trusted ne belyued. wherof
Esope reherseth vnto vs a Fable.
Of a wolfe which made the Fore to
be cyted befoze the Ape. And þ wolfe
sayde that the Fore was but a thefe,
and a robber of poze folke, and than
the Fore answered & sayd, þ he lyed,
k.v. and

The seconde boke

And that he was a good and true man
and that he dyd muche good & p fice.
And than the Ape, which was set as
a Iuge gaue suche a sentence & sayde
thus to y wolfe. Come hyther. Thou
hast nat lost al that, whiche y deman-
dest. And thou fore I beleue wel that
y hast vsurped & robbed some chynge,
howe be it y thou denyest it in iustice
But bicause y peace may be bet wyxe
you bothe ye shal part togyther your
goodes to thende y none of you both
haue no hole part. For he that is wot
and accustomed to robbe and gnaue
as greate payne he may abstepne or
refrayne hi selfe fro it. For one begy-
ler euermoze begyleth another. And
bycause y the Ape fell the bothe gilty
and suspicious made theyr difference
to be accozded & parted halfe by halfe
And therfore they y be accustomed to
any fraude, discete, or falschd shall e-
uer lyue ryght heuely & in suspencion.

Of the Man & the Woesyl.

MEn ought wel to loke, and beholden þe corage & thought of him whiche dothe good, & the ende wherfoze he dothe it. wherof Esope rehersech a fable of a man whiche toke a Woesyl, which chased after the Rattes in his house. And after whan he so had taken þe Woesyl he wolde haue killed her. And the poze woesyl sawe the wozath & furour of the man, she cryed to him for mercy, sayenge thus. My lord I requyre & pray the that thou wylt pardon me, & that thou wylt rewarde me þe gret suice which I haue done to the, for euer I haue chased þe Rattes out of thy house. And the man sayd to her, thou dydest it nat for the loue of me, but onely thou haste done it to fyll thy bely, for yf thou haddest done it for þe loue of me, I shuld haue rewarded the, & bycause thou dydest nat for to serue me, but for to let and

adorn

The seconde boke
adomage me for that the Rattes
myght nat eat, thou berest it away, &
so bycause that thou art waxed fat of
myn owne brede thou must reder and
gyue to me of the fatnes which thou
hast cōquered and gotten here, for he
that robbeth shal be robbed. Iuxta illud,
Pillatores pillabuntur. For it suffi
seth nat to do well, but mē must haue
good wyll, and good intencion for to
do it, for an almes which is done for
vaynglozy is nat merited but disme
rited, wherfore I shal nat pardone
the, but inconcinent & shalte dye. And
for bycause & hast deserued no mercy,
thou shalt now be put to deache.

Of the Oxe & the Frogge.

THE poxe oughte nat to compare
hym selfe to hym & which is ryche
and myghty. As sayeth this presente
Fable of a Frogge whiche was in a
medowe where she espyed & sawe an
Oxe which pastured, she wolde make
her

of Esope, Fables. Fo. lxxviii.
her selfe as great, & as myghty as the
Ore, & by her great pryde she began
to swell agaynst the Ore. And demaū
ded of her chylde if ſhe were nat as
great as the Ore, & as myghty, & her
chylde ſayde naye mother. For to
loke and beholde on the Ore. It ſe
meth of you nothyng. And than the
Frogge began moze to swell. And
whā the Ore ſawe her pryde he trode
& thruſted her vnder his fote & brake
her bely. Therfoze it is not good
for ſhe poze to compare hym ſelfe
with the ryche. Wherefoze
men ſaye commonly that
the poze ſhulde not
swell agaynst the
myghty.

Thus endeth the ſecōde
boke of the ſubtyll Fables of Esope.
And here begynneth the chyldre boke
wherof the firſt Fable maketh mē
ciō of the Lyon & the Sheparde.

The

The thyrd boke

TH F myghty and puissant
ought nat to be slouthfull
of the benefices done to the
by the lytell and small, and
ought nat also to forget the but that
they may be rewarded of them. And
this fable Esop approueth & shew-
eth vnto vs of a Lyon whiche ran
after a beest, and as he ran a thorne
entred into his fote, which hurte and
greued hym greatly. wherfore he
myght nat go, but as wel as he could
he came to a Shepherde which keppe
his shepe & began to flatter with his
tyle, shewing his fote, whiche was
soze hurte. The Shepeherde was in
great drede & cast befoze the Lyo one
of his shepe, but the Lyon demanded
no meat of hi, for moze he desyred to
haue helpe of his fote than of any meat.
And after whan the shepeherde sawe
the wounde, he with a nedle subtylly
drew out the thorne of his fote, and
had

had oute of the wounde all the rotten
flesche & noyned the woūde wth swete
oylementes, and onone y^e Lyon was
hole. And for to rendze thākes to the
Shepeherde y^e Lyon kyssed hys hādes
and anone he retourned agayne into
the hyghest part of y^e woode. And whin
a lytel whyle after it hapned that thys
Lyon was taken & conueyed into the
Cittie of Rome & was put amonge o^r
ther bestes for to deuour the myddes
ers. Nowe afterwarde it befell by pro
cesse of tyme y^e the sayd Shepeherde
cōmitted an offence, wherfoze he was
Juged to be deuoured by the bestes,
and as sone as he was cast amonge
them the Lyon knewe hym & begā to
beholde hym & made to hym there &
lycked hym wth his tonge & kept hym
fro al y^e ocher bestes. Than knewe the
Shepeherde y^e it was the same Lyon
whiche he made hole, & that he wolde
than recōpēce hym of the good which
he

The thyrde boke

he had done to hi, wherof all the Ro-
mayns were wonderously abashed, &
also wold knowe the cause of it why
he was so cheryshed with the wyld
bestes. And wan they knewe þe cause
they gaue leue to the Shepe herde to
go home & sende the Lyon agayne to
the focest. And therfoze men ought to
rendze & gyue thākes to theyz good
doers. For flouthfulnesse is a synne,
whiche is most dyspleasent to god, &
hyndrance to mortall men in erth.

¶ Of the Lyon & the Horse.

The one oughte to eschewe dis-
tūlacion, for none ought to sayne
hymselfe othewyse than he is. As to
this Esopē rehersted suche a fable of a
Lyon which sawe a Horse eat grasse
in a medowe, & the Lyon for to fynde
som subtyl maner for to eat & deuour
hun appzoched to hym and sayd. God
kepe the my brother. I am a leche and
a good phisicion, & bycause that thou
hast

hast a soze fote I wyll helpe the, & the
 hoxse knew wel al hys euyl thoughtes
 and sayde to the Lyon. My brother
 I thake y hertely and y art welcome
 to me. I pray the that y wylte make
 my fote hole, & than the Lyon sayd to
 the hoxse, let me se thy fote and as the
 Lyon loked on it, the hoxse smot him
 on the fozheed in suche wyse that he
 broke his heed & fell out of his mynd
 and the Lyon fell to the grounde, & so
 wonderously he was hurie. That al-
 most he myght not ryse agayne. And
 than said the Lyon to him selfe. I am
 wel worthy of thys, for he that leketh
 euyl, euyl cometh to hym, and bicause
 that I dyssembled and fayned my selfe
 to be a phesycyon where as I Mulde
 haue shewed my selfe a great enyiny,
 I therfore haue receyued a good re-
 warde. And euey body oughte to
 shewe hym selfe suche as he is.

¶ Of the Ass and the Horse

A. i.

He

The thyrde boke.

HE that is wel fortunēd & happy
and is at y^e vpperest of y^e whele
of fortune may well fall downe. And
therfore none ought to dyspraise the
pooze, but ought to thynke howe the
whele of fortune is much doutful, as
sheweth this present fable of a Horse
whych was well harneysed & appare-
led & his ladel and byrdel garnesshed
with gold, which horse met wth an Ass
soze laden in a narowe way. And by-
cause y^e the Ass turned hym not backe
incontinent the horse layd vnto hym.
Hachurle haste y^e no shame of me ne
vergoyne y^e thou verest no woꝝshype
ne reuerēce to thy Lord, who holdeth
me nowe that I with my fote bꝛeake
not his heed by cause y^e he putteth not
him selfe asyde and out of the way so
that I myght passe, & go on my way.
The poze ass answered ne said neuer
a woꝛde. and was soze aferde that he
wolde haue beten hym. Wherfore he
held

helde his peace as wise and sage: and
the Horse went his way. ✥ And win
a lyteyl after it befel that fortune tur-
ned his whele so down that thys fayre
horse became old, lene and seke & out
of psperyte he comaunded y he shulde
be had into the towne. And y in stede
of his ryche sadel men shulde put & set
on hys backe a panyer for to bere dūge
to the felde. Nowe is happened that
y asse which was in a medowe etyng
grasse perceyued y horse & knewe him
wel. Wherof he was wonderously a-
bashed & merueyled much y he was
thus become poore and lene. And as y
Assse wente towarde him, he sayde Ha
felowe where is nowe thy fayre sadle
and thy ryche byrdle garneshed with
golde. Howe arte y nowe become so
lene. What hath profyted to the thy
great pryde, & thy great presumption
whiche ones thou dyd shewe to me.
Thynke nowe how thou art lene and

The thyrd boke.

vnthyrtyfe and howe thou and I be
nowe bothe of one ostrye. And than
the myserable & vnhappy hoise was
abashed. And for shame loked down
warde & answered neuer a word. For
al his felycyte was thā tourned into
aduersyte. ¶ And therfore they y be
in felicyte ought not to dyspryse the
whiche be in aduersyte, for many one
haue ben of greate ryches whiche as
now be in great pouerte & aduersyte.

¶ Of the Beestes and the Byrdes.

One man can not serue two may-
sters whiche be contrary one to
y other, as Clope reherseth to vs thys
presents fable. That vpon a tyme the
Beestes made great war agaynst the
Byrdes and faught euery day togy-
ther. And y bakke feryng the wolues
and that the bestes shoulde benquesh
them, she thought in her mynde and
sayd to her selfe, we are not able to o-
uercome the Beestes, wherfore I wyl
saue

saue my selfe & go take part with the
And whan the batayle was ordered
on bothe sydes. The Eagle began to
enter into the battayle of þe Beestes by
suche a strengthe that wth the helpe of
other Byrdes he gat the felde & ven-
queshed & ouercame þe Beestes. wher-
foze the Beestes made peace with the
Byrdes, & were al at one accorde and
of one wyll, & foze the treason that the
Backe had made, she was condem-
ned neuer to se the day, and neuer fle
but onely by nyght, and also she was
dispyled of al her fethers. ✠ And he
that wyll serue two maysters contra-
rye one to another may not be good
ne true. ✠ And they which releffe and
leue there owne mayster foze to serue
another straunger whiche is enemye
to his mayster therfoze these seruau-
tes be woorthy to be punysshed. Foze
the euengelyste sayeth. No man can
serue bothe God and the deuyll.

The the thyrd boke.

Of the Nyghtingale & the Sparhawk.

HE that oppreſſeth the innocentes
ſhall haue an euyl ende. Where
of Eſope reherſeth to vs a fable of a
Sparhawk which did put him in
the neſt of a Nyghtingale where as
he founde the lytel and yonge byrdes.
The Nyghtingale came & perceyued
wherefore ſhe prayed & requyred hi to
haue pytie on her yonge byrdes, and
thā the Sparhawk answered & ſaid
If thou wilt that I graūt to the thy
request I muſt ſynge ſweetly after my
wyll. And thā the Nyghtingale be-
gan to ſynge ſweetly but not with the
herte but with the throte onely. For
he was fylled with ſorowe that other
wyſe he might not ſynge. The Spar-
hawk ſayd thā to the Nyghtingale,
this ſonge pleaſeth me not, & than the
Sparhawk toke one of y^e yonge byr-
des & deuoured it. And as the Spar-
hawk wolde haue deuoured & eaten
another

another, there came an Hunter which
dyd cast a net vpon the Sparthauke.
And whan he wolde haue slouen a-
way he myght not, for he was taken,
And therfore he that doth harine and
euill to the innocentes, is worthy to
dye of an euill death as Cayne dyd
that slewe his brother Abell.

C Of the Wolfe and the Foxe:

Fortune helpeth y good & y euill
folke, & to al the which he helpeth
not he sendeth euill to the, thep that
set theyr malice agaisst fortune be sub-
verted & ouerthrowne by her. wher-
of Esope reherseth such a fable of a
wolfe which had assembled togyther
a great pray of meate for to haue ly-
ued moze delyciouly. wherof y Fox
had greate enuye, & for to haue stolne
some of this good mete, went into the
caue of the sayd Wolfe & sayde vnto
him My gossepe bicause y it is longe
synce I sawe y I am in gret heupnes

A.iii.

and

The thyrde boke.

And sozo we, and also bycause in long
tyme we haue not ben conuersant to-
gyther, & whā the Wolfe knew þ̄ ma-
lyce of þ̄ Fore he satde to hi, þ̄ art not
come hither for to se me ne how I fa-
re but for to rob me: for þ̄ which wo-
des the Fore was much angry & wēt
toward a shepeherde to whome he
sard yf þ̄ wylt be auenged of þ̄ wolfe
which is enymy to thy herde, on this
day I shal put hi vnder thy handes,
& the shepeherd answered to the Fore
in ths maner. If thou do as þ̄ sayest
I shal pay the wel. And thā the Fore
shewed hi þ̄ hole wherein he was. And
the shepeherd incontynēt went toward
the hole and with a spere he kylled þ̄
Wolfe. And by this maner the Fore
was wel fylled & refreshed of þ̄ good
of other, but as he turned homwarde
he was deuoured by doggs wherfore
he sayde to hym selfe, bycause þ̄ right
euyl I haue done, euyl cometh now
to me

of Esope Fables. Fo. lxxxiii.
so me, for synne returneth to hys may-
ster & he that lyueth by robbery shall
at the laste be knownen and robbed.

✱ Of the Harte and the Hunter.

MEN prayse some tyme that, that
shulde be dysprayed, and often
men blame & dyspraye that, y^e shulde
be prayed, as Esope reherseth to vs
a fable of an Harte. To whom it hap-
pened on a tyme that he dranke in a
fountayne of wel, and as he dranke he
sawe hys heed which was hoyned wher-
fore he praised much his hoynes. And
as he loked on his legges which were
long & small he dysprayed and bytu-
pered them, & as he was dypnyng
in the fountayne he herd y^e voyce and
barkynge of dogges. Wherefore he
wolde haue fled away in to the forest
to haue saued hi selfe. But as he saw
the dogges so nere him he wold haue
entre d within a busche, but he myght
not, for his hoynes kept him out, & he

L.v.

than

The fyrste boke

than seinge that he might nat escape
begā to say within him selfe. I haue
blained & vitupered my leges whrch
haue ben to me vtyl & profytable and
haue praysed my hornys which be now
the cause of my deth. And therfor me
ought not to dyspraysle y thinge whi-
che is profitable, nor praysle y thyng
which is vnprofitable. And also they
ought to praysle and loue y church of
Christ & the cōinaūdemētes of y same
And also to dyspraysle and fle al synne
& vyce which be euill & dampnable.

Of the goddesses and Venus
and other women.

Befoze the gods & the goddesses
men muste euer praysle chastyte
for it is worshypfull and an honeste
thyng to any man to holde him well
cōtent alone. But Venus for her dis-
pore and for to dyspue away the time
wold interprete the saying of y hēnes
wherfoze she demaūded a hēne which
was

was in her house. But at this time I
shal kepe my tounge and no further I
shall speake therof. For many wyle
me which haue red & sene al this boke
and vnderstande al þe matter of it. And
bycause þe it is lycyte and honest and
that we al be bound to kepe þe Ladies
in theyr worschyp & honour, and also
in euery place where it shalbe possy-
ble to vs, also we ought to praisse the.
we shal nowe cese to inquire further
of this matter, & hystory whiche shall
leue in latyn for the greate clerkes &
in especyal for them that wyl occupy
theyr tyme to study and rede þe glose
of the sayd Esop.

Of the Knyght and the wedowe.

The womā which lyueth in this
worlde wout reproche or blame
is worthy to be praysed greatly wher
of Esop reheleth a fable of a man &
a woman which loued muche eche o-
ther. It happed than by Accopos or
Deth

The thyrd boke.

Death whiche we all must suffre that
the sayd man dyed. And as men wold
haue bozne hym to his graue whiche
was wout þ̄ towne ther to be buried.
His wyfe made great sorowe & wept
p̄teously. And whan he was buryed
she wold abyde styl vpon the graue &
wold haue a lytell lodge or house
therupō & out of that lodge she wold
neuer depart for no fayre wordes, ney
ther for any gyfte ne for displeasure of
her parētes. Nowe it befel in þ̄ towne
that a mysdoer was condēpned to be
hanged, & to the ende þ̄ he shulde not
be takē downe fro þ̄ galowes. There
was cōmaūded that a knyght shulde
kepe hi, and as the knyght kepte him
he had great thurst, and anone he per
ceiued the lodge of the said woman &
went to her, & prayed her to giue him
some drynke. And she with good hert
gaue hi drynke. And whā he had drōke
he thurned agayne toward þ̄ galows

This

This knyght came another tyme to the woman for to comfort her, & thye tymes he dyd so, and as he was thus goynge & cōpyngge doutynge of no bode, & in the meane tyme þe hanged man was taken away fro the galowes and whā the knyght was come to the galowes and sawe that hys ded man was gone, he was greatly abashed & not without cause. For it was charged to him vpon payne of deth þe if he were take awaye, thys knyght shulde suffre deth & in cōtinent he went to þe sayd woman & kyst her fete, & lay before her as he had ben dead. And she sayd to hi my frend what wylt þe that I do for þe. Alas sayd he I pray the þe thou helpe & counsel me at my greete nede as now, for bycause that I haue not kepte my thete wel I must therefore suffre deth. Thā the woman said haue no dyde my frende for I shall finde the maner wherby þe walt be deliuered

The thyrd boke.

Ipuered, for we shal take my husbōde
and hange hym in stede of the thefe.
Than begā she to delue & toke out of
the erth her husbāde, & at nyght she
hāged hym on the galowes i stede of
the thefe, & sayd to the knyght ryght
decefrede. I pray y kepe this secretly.
for we do it secretly. And thus y deed
men haue some whiche make sorowe
for the, but that sorowe is sone done,
and past. And they y be on lyue haue
some which dyede the, but thei dyede
wunterh & falleth whan they be deed.
Of the yōge man & the comon harlor.

Of the comon & folyshe woman
Esop reherceth to vs a fable
of a womā which was named Chais
the which bycause of her fayned loue
was y losse and death of many yonge
men. To one y had bete her oft before
that tyme, she sayd to him in this ma-
ner. My right dere loue and frende
I suppose y of many one I am loued
and

of Esope Fables. Fo. lxxxvii.
and despyed. Neuertheles I shall set
my loue on y^e alone. Wherfore I pray
the that thou wylt be myn & I shalbe
thyne. For of all goodes I care not
but onely for thy swete body. And he
that knewe the fantasy of the woman
answered right swetely, thy wyl & my
wyl be both one alone, for y^e arte she
whiche I most despye, & she whiche I
shall loue al the terme of my lyfe if y^e
no moze deceyue me. But bycause y^e
thou hast deceyued me in tymes past
I am euermoze aferde of y^e. But noe
withstanding this y^e art much plesant
& fayre to the sight of me. And thus y^e
one begyled the other, for y^e loue of a
comon harlot is not to be trusted, for
y^e oughtest to knowe and thinke wth
thy selfe y^e the comon & folysh womā
loueth y^e not but she loueth thy siluer

Of the Father and the euyll Son.

The good & wyle father ought to
chastye hys chyldren in theyr
younge

The thyrde boke

ponge age and not in theyr olde. For
thā it is much difficult to make them
bowe, as Esope reherseth vnto vs a
fable of a father which had a son the
which dyd nothyng that he ought to
haue done, but euer was goynge and
playeng in the towne. And the father
for the cypme and myscule of hys son
brawled euer and bete his meny. And
sayd to the such a fable of a plough
man or laborer, which bounde a Bull
by the hornes to an Ore. The Bulle
wolde not be bounde, & smote strongly
with his fete after the man and laun
ched his hornes at him. And at y last
whan he was bounde the laborer said
to them. I haue toynd and bounde
you bothe together to chende that ye
shulde do some laboure. But I wyll
that the lest of you two y is to wete y
Bull be lerned & coraged of the most
which is the Ore, for I must said the
laborer to ytin selce binde them thus
together

of Esope Fables. Fo. lxxxviii.
together to thende that þ Bulle whi-
che is yonge fyers & malycious and
stronge, synthe he hurte no body wher
of great damage myght come to me.
But bycanse that I knowe well that
the Oxe shal teche & corage him wel,
I have put and boude the both togy-
ther. And thus this fable sheweth to
vs þ the father ought to teche & gyue
good ensample to his chyldren and
chastyse them whyle þ they be yonge,
for he that wel loueth wel chastyseth.

C Of the Serpent and the Fyle.

The auctour þ is to wete Esope
reherseth to vs a fable of two e-
uylls sayenge þ a Serpent entred
sometyme in the froge of a synth
for to serch some meat for her dyner.
It hapned that she found a fyle whi-
che she begā to gnawe with her teth.
Thā said the fyle to her. If thou byte
and gnawe me yet shalte thou do me
no hurt but thou shalt hurte thy selfe

The fourth booke.

for by my strength al þe þyng is play-
ned. And therfore thou art a foole to
gnaue on me, for I tel the þe no euill
may hurt ne damage another euill ne
no wicked may not hurt another wyc-
ked, ne also the harde agaynste the
harde, for one harde shall not breake
another, ne two enuyous men shall not
bothe ryde vpon one Ass. Wherfore þe
myghty & stronge must loue hi which
is as myghty & as stronge as hi fele.

¶ Of the Wolues and the Shepe.

When men haue a good hed, & a
good defensour or a good ca-
pitayne they ought not to leue hi, for
he that leueth & repenteth hym after-
warde of it, as Esop telleth to vs
a fable. Of the shepe which had war
and discencion with the Wolues, &
bycause that the Wolues made so
stronge warre agaynste the Shepe.
The shepe than toke for theyr helpe
the dogges and the wether, also, and
than

of Esope Fables. Fo. lxxxix.

thā was the bayttayle of the shepe so
great & so stronge & fought so victo-
ryously agaynst þe wolues that they
put the to flyght. And whā þe wolues
saw the strength of their aduersaries
they sent an embassatour towarde the
shepe for to haue peace with them,
the which embassatour sayde to the
shepe in this maner If ye wil giue vs
the dogges, we shall sweare vnto you
that we shall neuer kepe ne holde war
against you. And the shepe answered
if ye wyl sweare we shall be content. And
thus they made peace togyther, but þe
wolues kyled the dogges which were
captaynes of the shepe. Wherfore
whā the lytel & yonge wolues were
growen in theyr age they came to ech
part & contriued & assēbled the togy-
ther, & all in one accorde & wyl sayde
to their aūcestours & fathers we must
eat vp al the shepe. And their fathers
answered and sayde to them we haue

made

made

The thyrde boke.

made peace with them. Nevertheless
the yonge Wolues brake the peace &
ran fyerly vpo the Shepe and they
fathers after the, & thus bicause y the
Shepe had delpyered the dogges to
y wolues which were their captaynes
they were al destroyed & deuoured by
the Wolues. Therfore it is good to
kepe wel his captayne which may at
nede socour & helpe, for a true frend at
nede is better tha a Realme, for if the
Shepe had kept w the the dogg the
wolues had not deuoured the. wher
fore it is a sure thyng to kepe wel the
loue of h protectour & good frende.

C Of the Man and the wood

HE that gyueth ayde & helpe to
his enymy is cause of his owne
deth, as reherseth this fable of a man
which made an Axe, after that he had
made his Axe a asked of the trees. Ye
trees gvue me an handell, & the trees
were content. And whā he had made
faste

fast his handel to the Axe, he begā to cutte & throwe downe to the grounde al the trees, wherfoze the ore & Althe sayde. If we be cut it is well ryghte and reaso for of our owne selfe we be cutte and throwne downe. And thus it is not good to put him selfe into þe daunger and subiection of his enemy ne to helpe him to be adominaged as thou mayst se by this presente fable. For men ought not to gyue the staffe by þe which they maye be betyn with.

C Of the wolfe and the Dogge.

Libertye or fredome is a thyng muche swete, as Esope reherseth a fable of a wolfe and a dogge whiche by chaunce met togyther wherof the wolfe demaunded of the Dogge wherof art þe so fat & so pleasaur. And the dogge answered to hi. I haue wel kept my Lord's house, & haue barked at the theues which cam into þe house of my mayster. Wherfoze he and his

The thyrd boke.

meany gyue to me plentye of meate.
Wherof I am fat & pleasaut, and the
wolfe sayde to hym. It is well sayde
my brother, certaynly I praynge þu art so
wel at thy ease & farest so wel I haue
great desyre to dwel with the to þen-
tent that þu and I make but one diner
wel sayd þu dogge come on with me if
thou wylte be as wel at thyn ease as
I am & haue þu no doubte of nothige.
The wolfe went w the dogge and as
they went by the waye the wolfe be-
helde the dogges necke whiche was
all bare of here and demaunded of the
dogge and sayd. My brother why is
thy necke so bare. And the dogge an-
swered, it is bycause of my great co-
ler of yron to the whiche dayly I am
fastned & at night I am vnboūde for
to kepe the house the better. Thā said
the wolfe to the dogge. To be boūd I
nede not, for I þu am in lybertye wyl-
not be put in subiectiō. And therefore
for

of Esope Fables. Fo. lxxxvi.

foz to fylle my bely I wyll not be sub-
iect, yf þe be accustomed to be bounde
contynue thou in it, & I shall lyue as
I am wont & accustomed. Therfore
there is no ryches greater noz moze
of valew thā is lyberty, for lyberty is
better thā al the golde in the worlde.
Of the hādes the fett & the mānes bely

Howe shal one do any good to a
nother þ which can do no good
to his owne selfe, as thou mayst se by
this fable of the fete & the handes
which somtyme had great strife with
his bely saying, al þe we cā oz may get
with great labour thou eatest it & yet
thou doest no good, wherfore þe shalt
no moze haue nothing of vs. And we
shal let the dye for hūger, & thā whan
the bely was emptie & soze hūgry she
began to cry and sayd alas I dye for
hūgre giue me som what to eat and þe
fete & the handes sayde, thou gettest
nothyng of vs. And bicause that the

M.iii.

bely

The thyrde boke

Bely myght haue no meat y^e condytes
thozoughe the which the meat passeth
became smal & narrowe, & within fewe
dayes after the fete & the hādes for y^e
feblenesse which they felte wolde thā
haue gotten meat for y^e byly, but thā
it was to late for the condytes were
topned togyther, & therfore y^e lymmes
myght do no good to other, that is to
wet the bely. And he y^e gouerneth not
well his bely wth great payne he may
holde y^e other lymmes iⁿ their strength
and vertue. ¶ Wherfore a seruaunt
ought to serue well hys mayster to
thende that his mayster holde & kepe
hym honestly & to receyue and haue
good rewarde of him whan his may-
ster shall se his faythfulnesse.

¶ Of the Ape and the Foxe.

Of the poze, and the ryche Eslope
reherseth a fable of an Ape whi-
che prayed the Foxe to lene him some
of his great taylor for to couer hys but-
tocks

tockes therwith, sayeng thus to him. What dothe thy longe tayle auayle the, it auayleth the nothyng but letteth þ. And þ which letteth the shalbe good for me. The Fox layd to him, I wolde that it were yet liger. For rather I wolde le it al fouled & dagled than it shulde bere to þ suche honour as to couer thy foule buttockes therw. And therfore gyue nat thou that thinge of which thou hast nede of, to the ende that thou lacke not of it.

C Of the Marchaunt and the Ass.

MAny one be traueiled after their deth. Wherfor men ought not to desyre theyr owne death as Esope reherseth this fable of a marchaunte which led an Ass laden to þ market, and for to be lone at market he bette his Ass & soze prycked him, wherfore the poze ass wysshed and desired his owne deth wenyng to him þ after his deth he shuld be i rest. And after that

The thyrde boke.

he was well beten & chased he dyed.
And his mayster made hi to be flayne
and of hys skyn he did make Tabours
which ben ever bete. ✥ And thus for
what payne that men maye haue du-
rynge theyr lyfe they ought not to de-
spyse ne wyshe theyr death. For many
there be y haue greate payne in thys
worlde that shall haue greater in a-
nother worlde. For a man hathe no
rest for the death but for his merytes.

Of the Harte and the Oxe.

O help for to fle non is assured to
escape the daunger. Wherof he
syeth as is shewed by this fable. Of
an Hart which ran before the dogges
to the ende that he shuld not be taken
he fled into the first towne y he founde.
and entred into a stable where as ma-
ny Oxen were, to whom he said. The
cause why he was com there prayge
the sweetly that they wolde saue hym.
And the Oxen sayd thus to him alas
poore

of Esope Fables. Fo. lxxxxiij.

poze Harte thou art among vs euill
rescued. Thou shuldest be moze sure
in the feldees for yf thou be perceyued
or sene in the Dreherde or eis of our
mayster certaynly thou art but dead.
Alas for pytye I praye you yf ye will
hyde me within your back that I be
nat perceiued and at night I shal go
hens and shal put my self into a sure
place. And anon the seruautes came
for to gyue hay to the Oxen, & whan
they had done they wēt their way and
sawe not the Harte wherof the Harte
was greatly reioysed wenige to haue
escaped the peryl of deth he than ren-
dyed thanks to the Oxē. And one of
the Oxen sayde to him. It is easy to
escape out of the handes of the blynd
but it is dyfficult to escape from the
handes of him that may wel se. For if
our mayster come hyther which hath
moze thā a hūdzeth eyen certaynly yf
art but dead yf he perceyue yf. And yf
he

The thyrde boke.

he se not certapnly thou art saued & shal go furth on thy way suerly. The mayster within a shorte whyle after went into the stable. And after he demaunded to se y^e hay which was befoze his Oren. And him selfe went & felte of it, and as he felte the hay he felte y^e hornes of the Hart with his handes. and to him selfe he said, what is this that I fele here. And beyng dzedfull called al his seruautes & demaunded howe y^e Hart came there, & they said to him. My lord we knowe nothyng therof. Than the lord was ful glad and made y^e Hart to be taken & slayn and the lord made a great feast for to haue eat him. Therfoze it hapneth oft tymes that he which supposeth to flye: is taken and holdē with the lace or net, for he y^e flyeth away is in great peryl. wherfoze men oughte well to kepe them selfe from doyng of such thynges wherby he nede not to fle.

Of

of Esope Fables. Fo.lxxxxiiii.

Of the Fallace of the Lyon, and of
the conuersacyon.

To be conuersaunt with folke of
euyl lyfe is a thing much peryl-
lous as Esope reherseth a fable of a
Lyon ryght strong & myghty which
made hi selfe kyng for to haue great
renoume and glozy. And from thens
furthe he began to chaunge his con-
dicyns & custome shewing him selfe
curtes, and swoze that he shulde hurt
no bestes but shuld kepe the agaynst
euery one. And of this pmyse he repe-
ted him bycause it is much diffyculte
and harde to chaunge his owne kynd.
And therfore whan he was angry he
ledde with him some smal bestes into
a secret place for to eat & deceyue the.
And he demaunded if his mouth stanke
or not. And they said y it stanke, & all
they which answered not, he kylled &
deuoured them al. It hapned y he de-
maunded of y Ape if his mouth stank
or not

The thyrde boke.

or not. And the Ape sayd no, but that
it smelled lyke bawme. And than the
Lion had shame to sle the Ape, but he
foude a great falshed-fo: to put hym
to deth, he fayned to be seke & cōmaū-
ded ȳ al leches & surgeōs shuld come
to him, whā they were come he com-
maūded thē to loke his vyne, whan
they sawe it, they sayd to him. Syr ye
shall sone be hole, all is at your com-
maūdemēt, & the Lpō answerd alas
ryght fayne I wolde eate of an Ape.
Certaynly sayd ȳ surgyon ȳ is good
meat. Thā was the Ape sēt fo: & not
wīstandyng ȳ he worshypfully spake
& answered to the kyng, ȳ kyng made
hym to dye & deuoured hī. Therfoze
it is perylous & harmfull to be in the
felowshyp of a tyrant, fo: be it euil or
good he wyl ete & deuour euery thīge
and ryght happy is he ȳ may escape
from hys bloody hādes, & ȳ may eschew
the felowshyp of the euyl tyrant.

Thus

Thus endeth the thyrde booke of Esope Fables. And here begynneth the fourth booke. Wherof the fyrst fable makeith mentio of the Foxe and of the Rapsyns.

It is not wyle to desyre a thyng whiche he may not haue as reherseth this present fable of a foxe which loked and behelde þe rapsyns þe grewe vp on a hye vyne which he much desyred. And whan he sawe þe he myght get none, he touned his sorowe into toy & said these rapsyns be sower, & if I had some I wold not eat the. And therfore he is wise þe sayneth not to desyre þe thyng which he may not haue.

Of the Vvesyll and the Ratte.

Wytte is better than strength as reherseth to vs this fable of an olde wesyll þe which myght nomore take no Rattes. Wherfore she was ofte

The fourth boke.

oft soze hūgry & thought þ̄ she shuld
hyde her saltis with in the floure for to
take the Rattes which came there for
to eat it. And as the Rattes came to þ̄
floure she toke & eat thē eche one after
other. And as the olde Rat of al per-
ceyued & knewe her malyce, he sayde
thus to him selfe. Certaynly I shall
kepe me wel from þ̄. For I know wel
al thy malyce & falsed. And therfore
he is wyle that scapeth the wpt & ma-
lice of euil folk by wpt & not by force.

Of the wolfe the Sheperde & the hūter

Many folke shewe them selfe good
wordes whiche are full of great
fātaies as reherseth this fable of a
wolfe which fled befoze the Hunter
and as he fled he met with a shepherd
to whom he sayd. My frende, I pray
the þ̄ thou tel not to him that folow-
eth me which way I am gone, and þ̄
Shepherde sayd to hi, haue no drede
ne fere nothyng for I shall shewe to

hym

him another way. And as the Hunter came, he demaunded of the Shepherde if he had sene the wolfe, & the Shepherde both with his hed and with his eyes shewed the hunter y^e place wher the wolfe was & wyth the hande and the tonge shewed all y^e contrary. And incontinent the hunter vnderstode him well, but the wolfe whiche percepued wel al the feined maners of the Shepherde fled away. And within a lytell whyle after the Shepherde encountred & met with y^e wolfe, to whom he sayd pay me fo^r that I haue kept the secret. And thaⁿ the wolfe answered to him in this maner. I thake thy handes and tonge, & not thy hed ne thyn eyes fo^r by the I shuld haue ben betrayed yf I had not fled away. And therefore men must not trust in him that hath two faces & two tonges, fo^r such folk is lyke & semblable to the Scorpion which anointeth with his tonge and

The fourth boke.
pycketh soze with his taylor.
¶ Of Iuno the Goddes, the Pecoche
and the Nyghtyngale.

Euery one ought to be content of
kynde, and of such good as god
hath sent him, wherof he muste vse it
iustly. As is reherseth vnto vs by this
fable of a Pecoche whiche came to
Iuno the goddes & sayd to her. I am
heuy and sorowful bicause I can not
syng as well as the Nyghtyngale,
for euery one mocketh me & scozeth
me bicause I cā not syng. Thā Iuno
for to comferte hym, sayde, thy fayre
fourme and beautie is fayrer & more
worthy & of greater prayse thā the
sōge of the Nyghtyngale for thy fe-
thers and thy colour ben resplendys-
shyng as the p̄cious Ameraude.
And there is no byrde lyke to thy fe-
thers ne to thy beautie, & the pechoke
sayd thā to Iuno, all this is nought,
syn I cā not syng, & than Iuno sayd
agayne

agayne thus to y^e Decocke for to content him. This is the dyspolycyon of the gods, which haue gyue to eyther of you one propertie, and one vertue such as it pleaseth them as they haue gyuen to the faire beaute wth goodly fethers, so they haue gyue to y^e Rygh tyncale fayre & plesant song. And to al other bydes one qualite wherfore every one muste be contente of that, that he hath, for the myserable auaricio⁹, the moze gooddes that they haue the moze they desyre to haue.

Of the panthere & the Vylaynes.

Every one ought to do wel to the straunger and forgyue to the myserable. As reherseth this fable of a Panther whiche fell into a pyt. And whan the vylayns or Churles of the countre saw her, some of them began to smyt on her and the other sayd forgyue & pardon her for she hath hurt no body & ther were other that gaue

The fourth boke

to her bread, & another sayd to the by
latins beware that ye sle her not. And
bycause þ they were al of diuers wyl
euery one of the went and retourned
home agayne wenyng that she shuld
dye within the sayd pyt but by lytell
and lytell she clymed vp & wēt to her
house & made her to be wel medycyn
ned i so much that she was sone hole.
And withi a whyle after she hauinge
in her memoꝝ the great intury that
had ben done in her, went againe to þ
place wher she had ben hurt & soze be
ten and began to kil and sle al bestes
whiche were ther about & put þ shepe
herde and swyneherdes & other whi
che kept bestes al to flyght, she bent
the cozne and many other euyl & gret
harne she did there about, and whan
the folke of the coutry saw the great
damage that she dyd to the, they cam
towarde her prayenge that she wold
haue pyte on them, & to them she an
swered

swered in thys maner. I am not com
pyther to take vengeaunce on them
which haue had pyttee & mysetycorde
of me, but onely on the þe wolde haue
slayne me. And for the wycked & euyl
folke I recyte this fable to thend that
they hurt no body, for if al þe bylains
had had pyttee one as wel as another
of þe poze. Bather oþer serpēt which was
a straunger & mysetable as much as
she was fallē into þe pyt the forsayd e-
uyl and damage had not come to the.

Of the Bochers & the wethers.

Than a lynage oþer kyured is indis-
ferente in diuision not lyghtlye
they shal do any thing to their salute
As reherseth this fable of a Bocher
whiche entred within a stable full of
wethers. And after as the wethers
sawe hi. None of the sayd one worde.
And the Bocher toke the fyrst that he
foude. Than the wethers spake al to-
gyther, & sayd let hi do what he wyll.

R.iii.

And

The fourth boke

And thus the bocher toke the all one
after another saue onely one. And as
he wolde haue taken the last, y poze
wether sayde to hym. Justly I am
worthy to be taken bycause I haue
not holpe my felowes. For he that
wyl not helpe ne comfort other ought
not to demaunde oz aske helpe ne cō-
forte. For vertue whiche is vnyed
is better than vertue seperate.

Of the Fauconer and the byrdes.

The wyse ought euer to obserue
and kepe the good counsel. And
in no wyse they oughte not to do the
cōtrary. As reherseth thys fable of the
Byrdes which were ioyful and glad.
As the ppyntyne came bicause that
they nestes were than all couered w
leues. And incontynent they behelde
and saw a Fauconer which drest and
laide his laces and nettes for to take
them, & than they sayde all togyther
ponder man hath pitie on vs for whā
be

he behelde vs, he wepeth. And y par-
 trich which had experimēted & assay-
 ed all the Deceytes of the sayd fauco-
 ner, sayde to theym, kepe you all well
 fro the sayd man and fle hys into the
 eyre for he seketh nothing but the ma-
 ner for to take you, for yf he take you
 he shal eat & deuour you, or to y mar-
 ket he shal bere you for to be solde, &
 they that beleued his counsel were sa-
 ued. And therfore they whiche beleue
 good counsell are Delpuered outte of
 theyr perylls, & they whiche beleued
 it not be euer in greate daunger.

Of the true man the Lye and the Ape.

In y tyme passed men praised moze
 the folke ful of lyes & falschēd
 than the man ful of truth the whiche
 thynge regneth greatly vnto thys day
 as we may se by thys present fable of a
 true man & a lyer which went both to-
 gyther through the countre & so longe
 they went togyther by their iournes

The fourth boke.

that they came to the prouynce of the
Apes and the kynge of þe Apes made
them to be take & brought befoze hi,
and he thus beyng where as he sat in
his maiestye lyke an Emperour and
all his Apes about him as þe subiects
be about they? Lozde wolde haue de-
maūded, and in dede Demaūded of þe
lyer, and sayd who am I, and the lyer
and flatterer sayd to him. Thou arte
Emperour & Kynge and the fayreste
creature that is in erth, and after the
Kynge Demaūded of him againe, who
be these which be aboute me. And the
lyer answered. Syr they be youre
knyghtes, & your subiects fo: to kepe
your person and your Realme, & thā
the kynge said thou art a good man.
I wyl that thou be my great steward
of my householde and that euery one
bere to the honour & reuerēce, & whā
the mā of truth harde al this, he sayd
in hym selfe, yf this man fo: to haue
made

made lyes is so greatly enhaūsed thā
 by greater reason I shalbe moze woꝝ
 mypped & enhaūsed yf I say truth.
 And after the kynge dyd aske the true
 man & deinaunded of him & said, who
 am I & al that be about me, & thā the
 true man answered thus to him, thou
 art an Ape and a beest ryght abhomy-
 nable, & all they which be aboute the
 are lyke and semblable to the. Than
 the kynge cōmaūded that he shuld be
 broken & toꝝne with teth and clawes
 and cut all in peces. And therfore it
 hapneth oft ꝑ the liers & flatterers be
 enhaūced, & the true men be set lowe &
 put backe. For oftē tymes for salenge
 truth men lese theyꝝ lyues the whiche
 thyng is agaynste Iustyce & equite.
 Of the Horse the Hūter and the Hart.

NOne oughte to put hym selfe in
 subiection for to auenge hym on
 other, for better it is not to submytte
 hym selfe than to be submitted. As re-

The fourth booke.
herfeth a fable of an Hozse which en-
uyed an Hart bicause he was fayrer
thā he. And the Hozse by enuye went
vnto an Hūter to whom he said in thys
maner. If y^e wylte beleue me we shall
this day take a good pray, lepe vpon
my backe and take thy sword and we
shall chase the Hart, & thou shalt hyt
him wth thy sword and kyl him and so
thou mayst eat him and sel his skyn.
And thā the Hūter moued by auarice
demaūded of the Hozse sayeng, thyn-
kest thou by thy fayth y^e we may take
the Harte of whome thou speakest to
me of, and the Hozse answered thus.
Suffyse y^e for hereto shall I put al my
dyllygence and al my strēgth, lepe on
me & do after my counsell & than the
Hūter lept forth wth vpon the Hozse
backe, and the Hozse began to ron af-
ter the Hart, & whā the Hart sawe hi
come he fled, bycause that y^e Hart ron
faster thā the hozse did he escaped fro
them

them and saued him, & than when the
Horse sawe and felt him much wery &
that he myght no more run, he sayd to
the Huter in this maner, light fro my
backe for I may bere y no more, and
I haue mpt of my pray. Than sayde
the Huter to the Horse, leynge y arte
entred into my hand, yet shalt y not
escape thus fro me thou hast y bridel
in thy mouth wherby y maist be kept
styl & arested, and though y wylt lepe
the sadel shal kepe me, & if thou wylt
cast thy fete fro y, I haue good spors
for to constrayn the & make the to go
whether thou wylt or not where as I
wyl haue the. And therfore kepe thy
selfe well that thou shewe not thy self
rebellous vnto me. Therefore it is
not good to put & submytte hym selfe
vnder the handes of other wenyng
therby to be auenged of him agaynst
whoe me may haue enuy, for who sub
mytteth hym selfe vnder the myght of
other

The fourth boke
other he byndeth hym selfe to hym.

¶ Of the Assse and the Lyon.

The great callers by theyr hyghe
and loude crye suppose to make
folke aserde as recyteth this fable of
an Assse which sometyme met with a
Lyon to whom the Assse sayd. Let vs
clyme vpon a mountayne and I shal
shewe the howe the Bestes be aserde
of me. And the Lyon began to smile
and answered to the Assse. Go we my
brother, & whan they were vpon the
top of the hyl the Assse began to crye &
the foxes & Hares began to fle, and
whā the Assse sawe thē fle he sayd to þe
Lyon. Seest þe not howe the Beestes
drede & doute me. And the Lyon sayd
I had also ben fereful of thy voyce if
I had not knowne verely þe thou art
but an assse. And therfore me nede not
to dout hym þe auauſeth hi selfe for to
do þe, that he can not do, for God kepe
the Wyne fro the Wolues. Ne allo
men

men nede not to dout for his noyse ne
for his hye crye.

C Of the Hauke & the other Byrdes.

The Ypocrytes make to God a
berde of strawe as reherseth thys
presēt fable of an Hauke which some
tyme sayned that he wolde haue cele-
brat, made & holdē a natyl oꝝ a great
feast, the which shuld be celebrat wthin
a temple and to thys feast & solempntie
he inurted and somoned all the small
Byrdes to the which they came. And
incōtynent as they were al come to þe
feast & entered into þe temple, the hauke
shet þe gate & put the al to deth one af-
ter another. And therfore this fable
sheweth to vs how we must kepe our
selfe fro al the which vnder sayre se-
mige haue a false hert, & those be ypo-
crytes & deceyuours of god & þe world.

C Of the Foxe and the Lyon.

Fayre doctryne taketh in him selfe
that is chastysed by the peryl of o-
ther

The fourth booke.

ther as reherfeth this present fable of
a Lyon which somtyme fayned hym
selfe feke, & whan the bestes knewe þ
the Lyon was sycke they wold go all
to vspyte & se him as they kyng, and
incontinent as the bestes entred into
his house for to comfort hi he deuou-
red them. And whan the foxes were
come to the gate for to haue vspyted
the Lyon they knewe wel the fallace &
falshed of the Lyon and saluted hym
at the entre of þ gate & entred not w
in, and whā the Lyon sawe that they
wolde not entre into his house, he de-
maunded of thē, why they wolde not
come in, & one of þ foxes said to him,
we knowe well thy traces, that al the
bestes which haue etred ito thy house
came not out agayne. And also yf we
entre within we shulde nomoze come
out agayne. And therefore he is well
happy that taketh ensample by hurt
of other. For to entre into the house
of a

of Esope Fables, Fo. C.iii.
a great lorde it is facyl but for to cōe
out of it agayne it is much dyffycyll.

C Of the Assē and the VVolfē

T No euyl man sayth ne truer
ought neuer to be adioyned. As
men maye well se by thys fable of a
wolfe which bysytēd an Assē which
was ryght lykē the which wolfe be
gan to fele & touch hym, and deiman
ded of hym & sayde. My brother and
frende where aboute is thy soze, & the
Assē sayd to hym, there as I touchest.
and thā the wolfe sayntinge to helpe
him began to byte & smyte hym. And
therfore mē must not trust flatterers,
for they do one thyng & say another.

C Of the Hedge Hogge and the thre
lytell Kyddes.

I T behoueth not to the yonge & ly
tel of age to mock ne scoone they
elders as reherseth this fable of thre
lytell Gotes whiche mocked a greate
Hedgehog which fled before a wolfe
and

The fourth boke.

And whā he perceyued the scoynynge
of them he sayd to thē. A poze fooles
ye wot not wherefoze I se, for yf ye
wyste and knewe wel the inconueniēt
and peryll ye wolde not mocke at it.
And therfoze whā mē se & great and
myghty be ferfull and doutous, the
lesse oꝝ lytel ought not to be assured,
for whā a towne is taken and gotten
by fortune oꝝ warre the coūtre about
is not therfoze the moze acertayned
but ought to tremble and shake.

Of the Man and the Lyon.

MEn ought not for to beleue the
paynter, but the trueth, and the
bede. As men may se by this presēt fa-
ble of a mā & a Lion which had strife
togpyther & were in great dyscencion
for to wete and knowe which of them
both was moze stronger, the mā sayd
that he was moze stroger thā þe Lion
and for to haue his sayinge verifpyed
he shewed to þe Lyon a pycture wher

as a man had victorie ouer a Lyon
as of y picture of Sampson y stroge
Thā layd the Lyon vnto the man, yf
the Lyō coulde make y picture good
and true it had be here paynted howe
the Lyon had, had victorie of y man,
but nowe I shall shewe the, the very
and true wetnesse therof. The Lyon
led thā the mā to a great pyt, & there
they fought togyther, but y lyon cast
the man into the pyt, & submitted him
to his subiection & layd, y man nowe
knowest y all the truth, whiche of vs
both is stronger. And therfore at the
work is knowē y most subtyl worker.

C Of the Camell and the Flye.

HE that hath no myghte oughte
not to prayse hi selfe of nothige
as reherseth ths present fable of a Ca
mell which had great charge oz bur
den. It hapned that a Fle bycause of
the Camels here lepte to the backe of
the Camell & made her to be borne of

The fourth booke.

him all the daye. And whan they had made a great way & that the Camell came at euen to the lodge & was put in stable, the Flye lept fro him to the grounde besyde the fore of y^e Camel, and after she sayde to the Camell, I haue ppyte of y^e and am come downe fro thy back, bicause I wold no more greue ne trauayle the by the berynge of me, and y^e Camel sayd to the Flye. I thāke the, howe be it that I am not soze laden of the. And therfoze of him which may neyther helpe ne let men, nede not make great estymacyon of.

¶ Of the Aunt & the Sygall of Creket.

It is good for euery man to pur-
uay him selfe in the Somer seaso
of such thynges wherof he shal haue
nede in wynter as y^e mayst se by thys
p^resent fable. Of the Sygall whiche
in the wynter tyme went & demaunded
of the Aūt some corne to eat. And thā
the Aūt sayd to y^e Sygall, what hast
thou

thou done al the somer last past, and the Dygall answered I haue songe, than sayd the Aūt to her, of my corne thou gettest none. For if þu hast songe all þu somer, go daunce al the wynter. And therfore there is one tyme ordey= ned to do some labour & worke. And one tyme to haue reste. For he that worketh not ne dothe no good shall haue ofte at hys teth great colde and lacke at his nede.

¶ Of the Pylgryme and the Swerde.

An euyl man may be cause of the perdition or losse of many folke. As reherseth this present fable of a Pylgryme which founde in his way a swerde. And he asked of the swerde what is he that hath lost the. And the swerde answered to the Pylgryme. A man alone hath lost me. But manye one I haue lost. And therfore an euyl man may wel be lost, but or he be lost he maye well let many one. For by

The fourth boke.

cause of an euyl man, may come in a countre many euylies.

¶ Of the Shepe and the Crowe.

MEn oughte not to do inturp ne
mispraye þe poze innocentes ne
the symple. As tcherseþ this present
fable of a Crowe whiche set her selfe
vpon the backe of a Shepe. And whan
the Shepe had bozn her a great whyle
she sayd to her: thou Maite kepe thy
selfe well to set the vpo a dogge. And
than the Crowe sayde to the Shepe.
Thinke thou not poze innocent that
I wot wel with whom I play, for I
am olde & malycious and my kynde
is to let al Innocentes, & to be frende
vnto þe euyl. And therfore this fable
sheweth plaine how there be folke of
such kynde þe wyl do no good worke
but only let þe innocēt & simple folke

¶ Of the Tree and the Rede.

NOne ought to be proude agaiſt
his lorde, but oughte to humble
hym

hym selfe towarde him as reherse the
thys fable of a great Tre which wolde
neuer bow for no wynde, and a Rede
which was at his fote bowed hi selfe
as muche as the wynde wold, and the
Tre sayd to him, why dost thou not
stande styl as I do, & the Rede answe
red I haue not the might which thou
haste, and the Tre sayde to the Rede
proudly. Thā haue I more strength
than thou. And anon after ther came
a great wynde whiche threwe downe
the sayd great Tre to y ground, and
the Rede abode styl vp. For y proude
shall alway be threwe downe and y
hūble shalbe enhaūced. For the rote
of al vertue is obedyēce & humylyte.

Thus endeth the fourthe
boke of the subtyll fables of Esope.
And here begynneth the fyfte boke
wherof the fyyst fable maketh mena
cyon of the Adule the Wolfe
and the Foxe.

The fyfte boke



En call many folke Asses þe
be very subtyll & wyse, and
such wene to knowe muche
and to be great clerk) that
is but Asses. As it appereth by thys
fable of a Mule whiche eat grasse in
a medowe nere to a greate forreste to
whome came a Fox which demaunded
of him & sayd what art thou, and the
Mule answered. I am a beest, and the
Fox sayd to him I do not aske of the
that thyng, but I aske who was thy
father, & the Mule answered my great
father was an hoxle, & the Foxe sayd
agayne. I do not aske the that, but
only þ thou tel me what is thy name.
And the Mule sayde to the Foxe I
knowe not bycause I was lytel whā
my father dyed, nenertheles to thend
that my name shuld not be forgotten
my father made it to be wyttē vnder
my left fote behinde wherfoze if thou
wylt my name knowe go thou & loke
vnder

Under my fote. And whā the Fox vnderstode the falshed of the Mule, he went agayne to the forest & met with the Wolfe to whom he sayd. Ha myschant best what doest þ here, come w me, and into thy hande I shal put a good praye, loke in yonder medowe there þ shalt fynde a good fat best, of the which thou maylt be fylled, and the wolfe entred into the medow and foude there the Mule of whom he demaunded & sayd, who art thou and the Mule answered to the Wolfe I am a best. And the wolfe sayd to hi this is not that, that I aske of the, but tel me howe þ art named, and the Mule sayd I wot not, but neuertheles yf þ wylt knowe my name þ shalt fynde it wyttē vnder my left fote behynde. Than the wolfe sayd, I pray the that thou wyltsaue to shewe it me, and the Mule lyft vp his fote, & as the wolfe beheld & loked in the fote of þ Mule.

The fyfte boke

The mule gaue him such a stroke wth his fote befoze his fo:heade y^e almost the brayne fell out of his hed. ✠ And the fox which was wthin a bush and sawe al the maner he began to laugh and mocke y^e wolfe, to whom he sayd. Foule beeste thou wotest well that y^e canst not rede. Wherfoze euyl therof is come to the, thy selfe is cause of it. Fox none ought not to take vpon him to do that, that is impossyble to him. ¶ And therfoze many be deceyued that take vpon them to do that, that they can not skyll of.

¶ Of the Bore and the V Wolfe.

There be some that presume to be great lordes & dispraise their parentys y^e at the last become poze and fallē into great dyshonour. As thou mayst se by thys presēt fable of a Bore which was amonge a great herde of swyne. And fox to haue lordshyp and domynacyon ouer all them he began to make

to make a greate rumoure, & shewed
his greate teth for to make the other
swyne aserid. But bicause they knew
hym they set nought by hym whereof
he was much dyspleased, & wolde go
into a herde of shepe and lambes and
whan he was ther, he began to make
a great rumoure & shewed his great
teth. And whā the lambes harde him
they were sore aserde & begā to make
for fere. And than sayd the Boze win
him selke, here is the place wherein I
must abyde & dwell, for here I shalbe
greately worshypped, for euery one
quake for fere of me. Than came the
wolfe thether for to haue rauysched
some pray & the lambes began all to
fle. But y Boze as proude wolde not
styre him, ne go fro y place bicause he
sapposed to be Lorde, but the wolfe
toke him and bare him into the wood
for to eat him. And as the wolfe bare
hym it hapened that he passed before

The fyfte boke.

the herd of swine, which the Boze had
lefte. And than whan the Boze per-
ceyued and knewe them, he prayed &
cryed to the, that for the loue of god
they wolde helpe him, and that wout
their helpe he were but dead. And thā
the swyne all of one assent & one wyll
went & recouered they? felowe and af-
ter slewe the wolfe. And y^e Boze was
delyucred and saue hym amonge the
swine and that al his dout & fere was
gone he began to haue bergoyne and
thame bycause that he was thus de-
parted & gone fro his felowshyp and
sayd to the, my bzetherne & my frende
I am well worthy to haue had thys
payne bycause I was gone & depar-
ted fro you. And therfore he that is
wel let him kepe him wel, for such by
his pryde despyeth to be a great lord
whiche ofte falleth in great pouerte,

¶ Of the Foxe and the
Cocke.

Often

Ofentimes much spech hurteth
 As reherseth thys fable. Of a
 fore whiche came towarde a Cocke
 and sayd vnto hi. I wolde fayne wete
 if thou canst synge as wel as thy fa-
 ther coulde. And than the Cocke met
 his eyen & began to crye & synge, and
 thā the fore toke & bare him awaye,
 and the people of y^e towne cryed and
 sayd the fore bereith away the Cocke,
 thā the Cocke sayd thus to the fore.
 My lord vnderstandeste y^e not what
 the peple sayth that thou bereist away
 they? Cocke, tell to them y^e it is thyne
 and not theyrs. And as the fore sayd
 it is not yours but it is myne y^e cocke
 escaped from y^e fox mouth and flewe
 vpon a tre, and than the Cocke sayd
 to the fore thou lyest, for I am theyrs
 and not thyne. And than the fore be-
 gan to hyt the earthe bothe with hys
 mouth and hed saying. Mouth thou
 haste spoken to muche, thou shuldest
 haue

The fyfte boke.

haue eaten the cocke had not ben for
thyn ouer many wordes. And therfore
ouer much talkige letteth, & to much
crowynge smarieth. Therfore kepe
thy selfe froo ouer manye wordes to
thende that thou repentest the not.

✠ Of the Dragon and the Laborer.

MEn ought not to render euyl for
good, and they that helpe ought
not to be letted. As reheseth this fable
of a dragon which was win a Ryuer
and as this Ryuer was dymynished
of water. The Dragon abode at the
Ryuer which was all drye. And thus
for lacke of water he coulde not steppe
him. A laborer or velayne came than
that way & demaunded of the dragon
and sayde, what dost thou here, & the dra-
gon answered to him, here I am with-
out water, without whiche I can not
moue, but if thou wilt bynde me and
set me on thy Ass and lede me into a
ryuer. I shal gyue to thee haboundance
of

of golde and syluer. And the velayne
 oꝝ churle foꝝ couetousnes bounde and
 led him into the Ryuer. And whan he
 had vnbounde him he demaunded his
 salarpe oꝝ payment, the dragon sayd
 to him bycause þ thou hast vnbounde
 me thou wylt be payd, & bicause that
 I am nowe hūgry I shal eat the, and
 the velayne answered & sayde foꝝ my
 labour wilt thou eat and deuout me.
 And as they stryued together, þ foxe
 was wīn the forest & harde wel thēꝝ
 question and difference came to them
 and sayde in this maner. Strype ye
 no moze togpther foꝝ I wyl accorde &
 make peace betwixe you. Let eche of
 you tel to me hʒ reasō foꝝ to wete wht=
 che of you hath ryght. & whan eche of
 them had tolde his cas, the fox sayd
 to the velayne. Shewe to me howe
 thou vnboundest the dragon that I
 may gyue therof a true & lawful sen=
 sence. And the velayne put the dragō
 vpon

The fyfte boke.

Upon his Aile and bounde him as he
had done before and the Fox Demaũ-
ded of the Dragon, helde he the so fast
boude as þe art nowe and the Dragon
answered ye my Lorde and yet more
harde. And the Fox sayd to þe velayne
bynde him yet more harder. Fox: who
that wel bindeth wel he can vnbind, &
whan the Dragon was fast bound he
sayd to the velayne bete him agayne
where thou spake founde him & there
thou shalt leue hi boude as he is now
and thus he shall not eat ne deuoure
the. Fox: he þe doth euyl, euyl he must
haue. Fox: they shalbe punysshed of
god that do harme to the poore folke.
Fox: who so tendreth euyl for good he
shalbe therof rewarded.

¶ Of the Foxe and the Cat

Ther is many folke which auau-
seth them and say þe they be wyse
and subtyll which ben greate fooles
and knowe nothing as reherseth this
fable

of Ffowe Fables. Fo. C.xi.

fable Of a ffox that sometyme met
with a Cat to whom he sayd me gos-
sep. God gyue you good day, and the
Cat answered. My lozde, God gyue
you good lyfe. And thā the ffox de-
maūded of him my gossep what canst
thou do, & the Cat sayde vnto him. I
can lepe a lytell, & the ffox sayd to hī
certainly thou art not worthy to liue
bicause that y^e canst nought do. And
bycause y^e the Cat was angry of the
foxes woꝝdes. He asked and demaū-
ded of the ffox and sayd, gossep what
canst y^e do. A thousande wyles haue
I sayd y^e ffox. For I haue a sacke ful
of scyences and wyles. And I am so
greate a clerke that none may begyle
ne deceyue me. And as they wer thus
spekyng togither the Cat perceyued
a knyght comynge towarde thē whi-
che had many dogges wth him, & sayd
to the ffox. My gossep certaynly I
se a knyghte comynge hytherwarde
whiche

The fyfte boke.

which ledeth with him many dogges
the whiche as ye well knowe ben our
enempes. The Fox answered to y Cat.
My gossop y speakest lyke a coward
and as he y is aferde. Let them come
and care not thou. And incontynent as
the dogges perceyued & sawe y Foxe
and the Cat they began to run vpon
them, and whan the Foxe sawe them
come, he sayd to the Cat let vs fle my
brother. To whoun the Cat answered.
Certaynly gossop thereof is no nede,
nevertheles the Foxe belyued not the
cat but fled & ran as fast as he myght
for to saue him, & the Cat lepte vpon
a tre, & saued him selfe. Nowe shall
we se who shall play best for to pserue
and saue him selfe, & whā the cat was
vpon the tre he loked about him and
sawe howe the dogges helde the fox
with theyr teth, to whome he cryed &
sayd. O my gossop and subtyl fox of
the thousande wyles that y couldest
do let

do let me now se and shewe to me one of them. The fox answered not, but was kylled of the dogges and þe Cat was saued. And therfore the wyse ought not to dysparyse the simple for suche supposethe to be muche wyse, whiche is an ideote oz very foole.

¶ Of the he Gote and the wolfe.

The feble ought not to arme him agaynst þe stronge. As reherseth this fable of a wolfe which somtyme ran after a he gote, and þe he Gote for to saue him lept vpon a Rocke, & the wolfe beseged him. And after whan they had dwelled there two oz thre dayes, the wolfe began to were hungry and the he Gote to haue thurst. And thus the wolfe went for to eat, and þe he Gote went for to drynke. And as the Gote dranke he sawe his shadow in the water. And speculynge and beholdynge his shadowe profered and sayde suche wordes within him selfe.

The fyfte boke.

Thou hast so fayre legges, so fayre a berde, and so fayre hornes, & hast fere of the wolfe: if it happen that he come agayne I Mall charge him well: and kepe hi well y he shal haue no power ouer me, & the wolfe which helde hys place & harkened what he sayd, toke hym by the one legge sayinge thus, what wordes be these which y pferest and sayest brother he Gote. And whā the he gote sawe y he was takē he began to saye to the wolfe. Ha my lord I say nothyng, haue petye on me I knowe well that I haue offēded, and y not wstandynge the wolfe toke him by the necke & strāgled him. And therfore it is great foly whā the feble maketh war against y puissaūt & strōge.

¶ Of the V Volte and the Ass.

MEn ought not to beleue lyghtly the couñsell of him to whom men purposen to let as ye maye se by this fable of a wolfe which somtyme met
with

of Esope Fables. Fo. C. xiii.

With an Asse, to the which he sayd. my
brother I am hūgre wherfore I must
nedes eat the. And than the Asse an-
swered hi ryght benynglyre. My lord
with me thou mayst do what þe wylte,
for yf thou eatest me thou shalt put
me out of great payne. But I pray þe
yf thou wyl eate me. that þe wete laue
to eat me out of the hye way. For wel
thou knowest that I bring home the
Rapsen from the vyne & fro the felde
home the corne. Also wel thou know-
est þe I bere home wode fro the Forest
And whā my master wyl edyfie some
buyldynge I must go fetchen þe stones
from the mountayne. And at the other
part I bere the corne vnto the mylle.
And after I bere home þe meale. And
for a horte conclusyon I was borne
in a curled houre for to al payne, and
to all great labours, I am submyt &
subiecte to it for the whiche I wolde
not that þe eat me here in the way for
P. 11. the

The fyfte boke

the great vergerie & chaine that ther
of myght come to me. But I praye &
instantly requyre the that thou wylte
here my counsell whiche is þ̄ we two
go into the forest & thou shalt bynde
me by the brest as thy seruante and
I shall bynde the by the necke as my
maister and thou shalt lede me before
the into the wode whersocuer þ̄ wylt
to thende that moze secretly þ̄ eat me
to the whiche counsell the wolfe ac-
corded and sayd. I wyl wel that it be
done so, & whan they were come into
the forest, they bounde eche other in þ̄
maner as is aforesaid. And whā they
were so boude, the wolfe sayd to the
Ass, go where thou wylt & go before
to shewe the way, and the ass wente
before & led the wolfe into the ryght
way of his maisters house and whan
the wolfe began to knowe the waye
he layd to the Ass we go not þ̄ ryght
way, to the which the Ass answered.

My lord say not so, for certainly thys
is the ryght way. But for al that the
wolfe wold hauz gone another way.
Neuerthelesse the Ass led him to the
house of his mayster. And as hys
master & al hys meny saw how the asse
drew p wolfe after him & wold haue
entred into the house they came oute
with staves & clubbes & smote on the
wolfe. And as one of the wold haue
smitten a great stroke vpo p wolfes
hed, he brake p corde wher w he was
boude & so escaped and ran vpon the
mountayne soze hurt & bryn. And tha
the asse for the great ioye p he had of
that he was so scaped fro the wolfe he
began to synge, and the wolfe whiche
was vpo the mountayne hard p voyce
of the Ass, he began to say to hi selfe
thou mayst cry & call, for I shall the
well kepe another tyme that p shalce
not bynde me as p hast done but late
a go and therfore it is a great foly to

The fyfte boke

beleue the counsell of him to whō men
wyl let & to put him selfe in hys subtec-
tion, he that once hath begyled me, he
must kepe hi another tyme & he be not
deceiued. For he to whō men purpose
to do some euyl turne, whē men holde
him at auantage men must put them
selfe at the vpper lyde of him & after
men shall putnape for theyr counsel.

¶ Of the Serpent and the Laborer.

The auctour of this booke reher-
seth such another fable & of such
sentence as the president y is to wete
that me shuld not beleue him to whō
men hath done euyl. And sayeth that
sometyme in Darrest tyme a laborer
went to se his goodes in the felde:
the which met in his way a Serpent:
and with a staffe which he bare in his
hande smote y said Serpent & gaue
him such a stroke on y heed that nere
he slewe him. And as the serpent felte
hi selfe loze hurt he went fro the man

and

and entred into his hole & sayd to the
labozer. O euyl friend thou hast bettē
me. But I warne the that thou neuer
beleue not hi to the which thou halte
done any euyl. Of the which wordes
the labozer made lytel extyngne & went
furth on his waye. ¶ It befel thā in
the same yere that this labozer went
agayne that waye for to go labour &
ete his grounde. To whome the Ser-
pent sayd. Ha my frēde whether goest
thou, & the labozer answered to him. I
go ere & plough my grounde, and he
sayd to him, sowe not to much for thy
yere shalbe ful of rayne & great abou-
daunce of water shal fall. But the la-
bozer sayd. I beleue not him to whōe
I haue somtyme done any euyl and
without any wordes the labozer wēt
forth on his way and beleued not the
serpent. But made all his grounde to
be ured, & sowed as much corne as he
myght. In y same yere fell great ha-

The fyfte boke.

boundaunce of water. Wherfore the
sayd laborer had but lytel of þe corne,
for the most parte of the corne that he
had sowne perysched the same yere by
cause of the great rayne þe same yere.
And yet the next yere after folowynge
as this laborer passed befoze þe dwel-
lynge place of the sayd Serpent and
went for to sowe his grounde the Ser-
pent demaunded than of hi, my frend
whether goest thou. And the laborer
answered. I go for to sowe my ground
with corne & other graynes suche as
I hope þe shalbe necessary for me in
tyme comynge. And than þe Serpent
sayde to him. My frende sowe but ly-
tel corne for þe somer next comynge
shalbe so greete & so hote that by the
drynnesse & hete all the corne sowne on
the earth shal peryshe. But beleue
not him to whom thou hast done any
euyl and without sayynge any worde
the laborer went and thought of the
wordes

wordes of the serpent & weninge that
the serpent had so sayd for to deceyue
him, he sowed as much cozne & oither
graynes as he myght: and it hapned
that the somer nexte folowynge was
suche, as aboue is sayde, therfore the
man was begyled for he gathered the
same yere nothyng. And the next yere
folowynge, the sayde season the poze
Labozer went agayne for to Cre hys
grounde the serpent sawe hym come, &
as he came & passed before his place
he asked of the labozer in thys maner.
My frende whether goest thou. And the
Labozer answered. I go to Cre my
lande. And than the Serpent sayd to
hym my frende sowe not to much ne
to lytel of cozne and of oither graines
sowe betwene both. Neuertheles be-
leue not hym to the whiche thou haste
done euill. And I tell the þat thys yere
shalbe the most temperate & the most
fettel of all maner of cozne that euer

The syfte boke.

thou sowest. And whan the Laborer
had harde the word, he went his way
and dyd as the serpent had sayd, that
yere he gathered much good bycause
of the dyspolycyon & tyne. And on a
day of the same yere þe Serpent sawe
the sayd Laborer comynge fro þe har-
rest. To whom he came agaynst and
sayde. Howe say my frende hast thou
not founde now great plenty of good
as I had told to the before, and þe la-
borer answered & sayde ye certaynlye
wherof I thanke the, & thā the serpent
demaūded of hym Remuneracyon or
rewarde, & the laborer than demaū-
ded what he wolde haue of hym, & the
Serpent sayd I demaūde of the no-
thyng, but onely to morowe in the
mornynge thou wylt sende me a dyshe-
ful of mylke by some of thy chyldren.
And than the serpent shewed þe labor-
er þe hole of his dwellynge and sayd
to hym tell thy son that he byynge the
mylke

of Esope Fables. Fo. C. xvii.
milk hither, but take good hede to
that, that other whyle I tolde to the
that þu beleuest not him to whome thou
hast done euil, and anone after whan
these thynges were sayd, the Laborer
went homewarde & in the moorninge
he toke to his son a dyssh ful of milke
whiche he brought to the Serpent &
set the dyssh before the hole & anone
the serpent cam out & snewe the chyld
throughe his benyn, & whā the labor-
er came fro the felde, he came before
the repayre or dwellinge of the Ser-
pent, he founde his son which lay deed
on the erthe. Than began the Labo-
rer to crye with an hyghe voice as he
that was full of sorowe & of heynnes
sayinge these wordes. Ha cursed and
euyl serpent benyn & false traptour
thou hast deceyued me. Ha wycked &
deceytfull best ful of al contagious
euyl, thou hast sorowfully slayne my
son, & thā the serpent sayd vnto him.
I wyl

The fyfte boke

I wyl wel that þu knowe that I haue
nat slaine him sorowfully ne without
cause, but for to auenge me of þu hurt
that þu hast done to me without cause
and hast not amended it. Hast þu now
memozy howe ofte I sayd to the that
thou shulde not beleue him to whom
thou hast done euyl, haue nowe than
memozy þat I am auēged of þu. And this
fable sheweth howe me ought not to
beleue ne bere fayth to the to who me
hath done some harme or euyl in tyme
past. For olde hatred is sone renewed.
Of the Fox the V Volfe and the Lyon.
If it be so that any hath be adama-
ged by other, he ought not to take
vengeaunce by the tonge in gypunge
inturuous wordes, and the cause that
suche vengeaunce is dysonestye, to
vs reherseth this present fable. Som
tyme ther was a Fox þat eat fylshe in a
Ryuer. It hapned þat the Wolfe came
that way, and whan he sawe the Foxe
wyth

which eat with so great a apetyte he
 begā to say, my brother grue me som
 fysh. And the fox answered to him.
 Alas my lord it behoueth not that ye
 eat the relese of my table, but for the
 woꝛthyp of your pson I shall counsel
 you well. Do so muche to get you a
 basket & I shall teache y howe ye shall
 take fysh to thende y yemaye take
 some whan ye shall be hungry, and the
 wolfe went into the strete and stole a
 basket which he brought with him, &
 the fox toke the basket and bounde it
 with a corde at the wolfes taylor. And
 whan he was wel boude, the fox sayd
 to the wolfe go y by the ryuer and I
 shall lede and take hede to the basket.
 And the wolfe did as the fox bad him
 do. And as the wolfe was goyng w-
 in the water the fox fylled the basket
 ful of stones by his malyce. And whā
 the basket was full the fox sayde to
 the wolfe. Certaynly my lord I may
 nomore

The fyfte boke

nomore lēt ne hoide the basket so ful
and the fore sayd, it is ful of fylshe &
the wolfe weynge the fore had sayd
truth profered such word's sayinge. I
rendre graces & thanks to god that
I ones may se the hyghe & excellent
wylsome in the art and crafte of fyll-
myng. And thā the fore sayd to him.
My lord abyd me here and I shall
fetche some to helpe vs for to take &
haue y^e fylshe out of the basket. And
in sayng these wordes y^e fore ran into
the strete wher he founde mē. To whō
he sayde in this maner. What do you
here, why be ye workeles, se yonder
the wolfe which eat your shepe, your
Lambes, & your beestes, and now he
taketh your fylshe out of the Ryuer &
eat them. And than all the men came
togpther some wth synge & some
wth bowes & the other wth staues
vnto the ryuer where they founde the
wolfe which they bet outragypoulye.
And

And whan the pore wolfe sawe hym
 thus oppressed & hered with strokes
 began wth all his strength and might
 to drawe & supposed to haue carped a
 way the fyssh, but so strongly he drew
 that he pulled his tale from hys ars.
 And th^o he escaped scarce wth his lyfe.
 In the meayne whyle it hapned y^e the
 Lyon which was kyng over al bests
 was soze leke and the wolfe thought
 that he wold be quite wth the fox wene
 fox to se him as hys lozde. And whā he
 came there he saluted his lozde say-
 inge thus to him. My kyng I salute
 you, please it you to knowe y^e I haue
 gone roude about the coultre and pro-
 uynce, & in all places of it fox to seke
 medycynes profitable fox you, & fox
 to recouer helth. But nothyng haue
 I founde good fox your sekenes, but
 onely the skyn of Raynolde the fore-
 spers proude & malycious whiche is
 to your body medycynal, but he dys-
 dayneth

The fyfte boke.

Dayneth to come hyther to se you, but
ye shall call him to a counseil & whan
ye holde hym let his skynne be taken
fro him and than let hym run where
he wyl, and that fayre skyn whiche is
so holsome ye shall make it to be set &
bounde vpon your body. And within
fewe dayes after it shal renowe you in
as good helthe as euer ye were. And
whan he had sayd these wordes he de
parted fro the Lpō and toke his leue.
But euer he had supposed þ the fore
had harde him, and so he dyd. For he
was within a taryer nyghe to þ place
where he harde all the propolycyon
of the wolfe to the whiche he dyd put
remedy & great prouision, for as sone
as the wolfe was departed fro þ Lpō
the fore went into the feldeg and in a
hyghe way he foude a great dūge hyl
within the which he but hī selfe. And
as he supposed after his adurce to be
defouled and dagged ynoughe came
thus

thus arayed into the lodge of þe Lion
the whiche he saluted as he ought to
haue done to his lord, saying to him
in this maner. Spz kynge God gyue
you good helth. And the Lion answered
to him. God saue þe my swete frēd
come nere & kis me. And after I shal
tell the some secret which I wyl not
that euery man knowe. To whom þe
fox sayd in this maner. Na spz kynge
be not dyspleased, for I am so foule
arayed and all to dagged bycause of
the great way which I haue gone se-
kyng al about some good medicyne
for you, wherfore it behoueth not me
to be so nere your pson. For þe stynke
of the dūge may wel greue your per-
sone for the great sakenes þe ye haue,
but dere spz yf it please the or euer I
come nere to thy royall mayestye I
shal go bath and make me fapze and
clene & thā I shall come agayne to
presēt my selfe before thy noble persō

The fyfte boke

not withstandynge all this. Also if it please y^e to wete & knowe that I come from all the countres here about, and fro all the Realmes adioyned to this prouynce for to se yf I coulde fynde some good medycine dulcye & nedeful to thy skenes, and for to recouer thy helth, but certaynly I haue founde no better counsell than the counsell of an auncyent Greke wth a great longe berde a man of great wyl dome, sage and worthy to be praysed, the whiche sayd to me, howe in this prouynce is a wolfe wthout a tayle the whiche had lost h^{is} taile by vertue of the medicine whiche is within him, for the whiche thyng is nedeful & expedyent that ye do make this Wolfe to come to you for y^e recoueraunce of the helth of your saye and noble body, and whan he is come dissemple & call him to counsel, and say y^e it shalbe for his great wyllypp & profyte, and as he shalbe nere
Unto

vnto you cast vpon him your armed
 fete, & as swyftly as ye may pull the
 skyn fro the body of hi & kepe it hole
 saue ouely y^e ye shall leue the hed and
 the fete, & than let him go his way to
 seke his auēture, and forth with whā
 ye shal haue that skynne al hote and
 warme, ye shal bynde it aboute your
 body and after that oꝝ longe tyme be
 passed your helth shalbe restored to
 you, and ye shalbe as hole as euer ye
 were in your lyfe, & than the fox toke
 his leue of the kynge and departed &
 went agayne into his tarper. Some
 after came ther the wolfe fox to se the
 Lyon, and incontīēt the Lyō called
 the wolfe to counsell & fastned softly
 his fete vpon him and despoyled the
 wolfe, of his skyn saue the skyn of his
 hed and of his fete, and after the Lyō
 boude it al warme about hys bely and
 the wolfe ran away skynles wherfore
 he had ynoughe to do to defende and

The fyfte boke

put from him the flies which greued
him sore, and for the great distresse þ
he felte bicause of the flies þ thus eat
his felle he was wode and began to
ronne and passe vnder a hyl vpo the
which the fox was, and after whā the
fox sawe him he began to crye & call
laughige after the wolfe & mocked
and sayde to hi who art þ that passed
there befoze with suche a fayze hode
on thy hed and w right fayze gloues
on thy handes. Harke harke what I
shall say to the, whan þ wentest and
camest befoze þ kynges house þ were
blessed of the lord. And whan þ were
at the courtte thou harkenest and also
saydest many good word, and good
talkynge of al the worlde. And ther-
foze my gossep be it euil or good thou
must let al passe and haue pacyēce in
thyn aduersyte. And this fable shew-
eth vnto vs þ if any be hurt or dama-
ged be som other he must not auenge
him

of Esope Fables. Fo. C.xxii.

him selfe by hys tonge for to make any
treasore, ne for to save of the any harme
ne open blasphemie for he ought to con-
sider yf whosoever maketh yf pryvately
for hys brother oft it hapneth yf he him
selfe falleth in yf same, and is bettir wth
the same rod yf he maketh for other.

Of the V Wolfe whiche made a Farte.

It is foly to thynke more than men
oughte to do. For what soever a
fole thiketh it seemeth to him yf it shalbe
As it appereth by this fable of a wolfe
whiche sōtime rose early in a mōrning.
And after yf he was risen up fro his
bedde he reached his selfe & let a great
fart & begā to say to him selfe. Blessed
be god for these be good tydings this
day I shalbe wel fortunate & happy
as myne ars syngeth to me. And thā
he departed fro his lodgyng & begā
to walke & go: as he wēt on his waye
he founde a sacke ful of talowe which
a woman had let fall and w^{ch} is fote

Q.iii.

be

The fyfte boke

he tourned it vp so downe & sayd to
him selfe. I shall not eat the foz thou
shuldest hurt my tender stomacke, foz
I shall haue this daye better meat &
more delycious, well I knowe this,
myn ars which did syng it to me, and
sayeng these wordes he went his way.
& anone after he found a great pece of
Bacon well salted which he turned vp
so downe and whan he had tourned &
tossed it ynoughe. He sayd I dyldane
to eat of this meat bicause y it shulde
cause me foz to drinke to much foz it is
salt, & as myn ars sange to me last I
shal eat this same daye better & more
delycious meat, and thā he began to
walke further, & as he entred into a
fayre medow he sawe a mare and her
fole w her, & sayde to him selfe alone
I rendre thanks and graces to the
goodnes of the gods y they sende me,
foz well I wylt & was certaine y this
daye I shulde fynde some pꝛecious
meat.

of Esope Fables. Fo.C.xxiii.
meat. Thā he came nere to the mare
and sayd to her. Certaynly my syster
I shal eat thy chyldre, & the mare an-
swered to him. My brother do what
soeuer it shall please the. But fyrst I
pray the y^e one pleasure thou wylte do
to me. I haue harde say that y^e arte a
good Surgyon wherfore I pray the
that y^e wylt hele me of my fote, I say
to y^e my good brother that yesterday
as I went into the forest a thorne en-
tered into my fote behynde the whiche
greueth me sore. I pray the oz that y^e
eat my fole thou wilt drawe & haue it
out of my fote, & the wolfe answered
the mare, that shall I gladly do: my
good sister shewe me thy fote, and as
the mare shewed her fote to the wolf,
she gaue to the wolfe suche a stroke
betwyxe the eyen y^e he was astonyed
and fell downe to the grounde, and by
the same meane was her fole saued &
a longe space after was the wolfe ly-

The fyfte boke.

enge vpon the erth deade. And whan
he was come to him selfe agayne and
that he coulde speake. He sayd I care
not for this my mishap. For wel I wot
that yet this day I shal eat & be fylled
of delycious meat & in sayinge these
wordes he lyft vp him selfe & wet his
way. And whā he had walked & gone
a whyle he founde two Rammes wīn
a medowe which w ther hornes smote
eche other. And the wolfe sayd to him
selfe. Blessed be god y nowe I shal be
well fylled. He than came nere y two
Rammes and sayd. Certaynly I shal
eate one of you two. And one of them
sayd to hi. My lord do all y pleasech
you. But fyrst ye muste gyue to vs a
sentence of a pzoesse of a Ple whiche
is betwyxe vs bothe. And the Wolfe
answered that with ryght good wyll
he wold do it. And after said to them.
My lordes tell me your reasons and
cases to thende that the better I may
gyue

of Esope Fables. Fo.C.xxliii.
gyue y^e sentence of your differēce and
question. And that the one of the be-
gan to saye. My lord this medowe
was belongynge to our father. And
bycause y^e he dyed w^out makynge a-
ny ordynaūce oz testament we be now
in debate & stryfe for the departynge
of it wherfore we pray the that y^e vou-
chsafe to accorde vs two of our dyf-
ferēcy, so that peace may be made be-
twyre vs, & thā the wolfe demaunded
of the Rammes howe they^e questyon
myght be accorded. Ryght well sayde
one of the by one maner which I shal
tel to the yf it pleseth to here me. We
shalbe at y^e two endes of this medowe
and y^e shal be in the middes of it and
fro thende of the medow we both shal
ron towarde the, and he that shal first
come to y^e shalbe lord of this medowe
and the laste shalbe thynne, well than
sayde the wolfe thyn aduyce is good
and wel purposed let vs se now who

Q. v.

shall

The fyfte boke.

shal come fyrst to me. Than went the two Rāmes to þe endes of the medow and both at ones begā to run toward the wolfe and wā al theyr might came and gaue suche two strokes bothe at ones agāst both his sydes þat almoste they brake hys hart wīn his bely. And ther fel downe þe poore wolfe all astorped. And þe Rāmes went their way. And whā he was come agayne to hys self, he toke corage and departed sayinge thus to hym self, yet shal I this day eat some good & delicious meat.

The had not longe walked but he founde a Sow & her smal pygges with her, and incontinent as he sawe her he sayde. Blessed be god þat I shal this day eat and fyl my bely wī good meates and shal haue good fortune. And in sayinge þat he approached to the sow, & sayd to her. My syster I must eat some of thy yonge pygges, and þe sow sayd to hi. My lord I am content

of Esope Fables. Fo. C. xxv.
tent of all þ which pleaseþ you. But
oz ye eat them I pray you þ they may
be baptysed & made clene in pure &
fayre water, & the Wolfe sayde to the
sowe, Shewe me the water and I shall
washe and baptise the wel, and than
the sowe went and led him to a ryuer
where as was a fayre mylle, and as þ
wolfe was vpon a lytell bydge of the
sayd myll & that he wolde haue takē
one pygge the sowe threwe the wolfe
into the water w her hed, and for the
swyftnesse of the water he must nedes
passe vnder the whele of the myl. And
god wot if the wyngs of the myl bette
hym well oz not. And as sone as he
myght he ran away, and as he ran he
sayd to hi selfe. I care not for so lytell
a shame. Ne therfore I shall not let
but yet this day I shall eat my bely ful
of delycious meate: as my ars dyd
sponge erly to me, & as he passed tho-
rough the strete he sawe some Shepe &
as the

The fyfte boke.

as the shepe sawe him they entred in
the stable, & whan þe wolfe came there
he sayde to them in this maner. God
kepe you my systers. I must eate one
of you to thende that I may be filled
and releued of my great hūger, & thā
one of the sayd to him. Certaynly my
lorde ye are welcome to masse for we
be come hyther for to hold a great so
lemnite, wherfore I pray you þe ye pō
tifically wold synge, and after the ser
uyce cōplete & done, do what ye wyll
with one of vs, and thā the wolfe for
vapnglorie saynyng to be a prelate
begā to synge and to houle before the
shepe, & whā the men of þe towne hard
the voyce of þe wolfe they came into þe
stable with great staues, & layd vpon
the wolfe þe scarly he coulde not go.
Neuertheles he scaped & went vnder
a great tre, vpon the which tre was a
mā that hewed downe þe bowes of the
tre. The wolfe thā begā to syghe sore
and

of Esope Fables. Fo. C. xxvi.
and to make great sorowe of his euil
fortune and sayd. Ha Iuppyter howe
many euylles haue I had & escaped
this daye. But I knowe that it is by
me, and by myne owne cause and by
my proude thought, for th' day in the
mornyng I foude a lacke full of Ta-
lowe the whiche I dyd dayned, and as
none after I founde a greate pece of
Bacon the whiche I wolde neuer for-
gyde of great thrust & for my folysh
thought eat. And therfore if euil thing
happen to me, it is wel bestowed and
employed. My father was neuer phe-
sycyon ne leche. And also I haue not
studied ne lerned y^e scyence of Dyssike.
Therfore yf ther pappened any euyl
to me whan I wolde haue drawe the
Thorne out of y^e mares fote it is wel
employed, for my father was neuer
Dattyparke ne Bysshope. And also I
neuer knewe letter on the booke & yet
I presumed & toke on me for to Sa-
crifice

The fyfte boke.

crispyce and to synge before þe goddes;
faynige my selfe to be a pꝛelate. But
after my desecuting I was wel rewar
ded. Also my father was neuer no Le
gyste, ne neuer knewe lawes, ne also
man of Justyce, and to gyue sentence
of a ple I wolde intermytte me: and
fayned my selfe a great Justyce. But
I knewe neuer neyther A ne B. And
therfoze þe euyl come to me: It is to
me as of right it shuld be. O Jupiter
I am worthy of great punysshment
whā I haue offended in so many ma
ners: Send thou now to me fro thy
hyghe throne a swerde oz other wepꝛ
wherw I may strōgly punyshe and
bete my selfe by great penaunce: for
wel worthy I am to receiue a gretter
punysshment. And the good mā which
was on þe tre harkened al these wordes
and deuyles and sayd no worde. And
whan the wolfe had synysshed all his
spghebynges & cōplaignes, The good
man

of Esope Fables. Fo. C. xxvii.

mā toke his axe wherwith he had cut
away the ded bꝛaunches fro the tre &
cast it vpon the wolfe & it fell on his
backe in such maner ꝑ the wolfe tur-
ned vp so downe, ꝑ fete vpward & lay
as he had ben ded. And after ꝑ wolfe
releued and dꝛessed him selfe & vp he
loked & behelde vpward to the heuen
and began thʒ to cꝛye: O Jupiter I
se now wel that ꝑ hast hard my pꝛater
and thā he loked vp & perceyued the
mā which was vpon the tre he wende
that he had ben Jupiter. And thā w
at his myght fled towarde the fꝛorest
soꝛe wounde & hurt and rendꝛed hym
selfe to humylte & to moꝛe mekenes
and moꝛe humble he was afterward
than euer befoꝛe he had ben fꝛys oz
pꝛoud. By this fable mē may knowe
and se ꝑ many thynges is to be done
of that, ꝑ a fole thiketh not on. And it
sheweth to vs ꝑ whan some good co-
meth to some, it ought not to be refu-
sed,

The fyfte boke

led for it may not be recovered as mē
wyl, and also et shewethe howe none
ought for to auance hi to do a thige
whiche he can not do, and therfore e-
uery man ought to gouerne and rule
him selfe after his estate and faculte.

¶ Of the Enuyous Dogge.

*X in the
can be
of the
the*
Noman ought to haue enuye at
nother mens goodes. As it appe-
reth by th^e fable of an Enuyous dog
whiche wente wⁱn the stable of Oxen
bycause ^he they shulde not enter in for
to eate of the hay, and than the Oxen
sayd to hi . Thou art euyl & peruers
to haue enuye of other mens goodes
the which is to vs nedeful & profitab-
le, and to the it is not profytable, for
thy kinde is not to eat hay. And thus
he dyd of a great bone which he helde
at his mouth and wold not leue it, by
cause of the enuye of another Dogge
which was therby. And therfore eue-
ry man ought to kepe him wel frome
the

ot Esop's Fables. Fo. C. xxviii.
the fellowship or company of an en-
vious body. For to do with him it is
much perilous and desyre, as to
us is well shewed by Lucifer.

Of the wolfe and the hungry Dogge

There be some that thynke to
wyne whiche oft lesethe. For it
is comonly sayd, þat as much spendeth
the negarde as the large. As it appe-
reth by this fable of a mā which had
a great herd of shepe, and also he had
a dogge for to kepe them frome the
wolves. To this Dogge he gaue no
meat for the great avaryce which he
had, & therfore the Wolfe on a daye
came to the dog & demaunded of him
the rayson why he was so lene. And
sayde to him. I se wel that þu dyest for
hunger bycause þu thy mayster gyueth
to the no meat by his scarcyte, but yf
thou wylt beleue me I shall gyue to
the good counsel. And the dogge sayd
to him. Certaynly I lacke greatly of

W. L.

good

The fyfte boke

good counsell. Than the wolfe sayd
to him, th^y shalt thou do. Let me take
a lambe & whā I shal haue it I shall
run away and whā þ^y seest me, make
semblaunce to run after me, & sayne
thy selfe that thou canst not ouertake
me for lacke and fault of meat, which
maketh the so feble. And thus whan
the shepetherde shall se þ^y thou mayst
not runne bycause of thy great feble-
nes and debylte of thy lene body he
shall tell to thy lord thou mayste not
recouer the lambe bicause that þ^y art
so lene & hungry. And by this meane
thou shalt haue thy bely ful of meat.
The dogge than accorded this wyth
the wolfe & eche of them made as is a
boue sayde. And whan the shepetherd
sawe the dogge fall, he supposed well
that hunger was cause of it. For the
which cause whā one of the shepether-
des came home he tolde it to his may-
ster, & whan he vnderstode it, he sayd
as a

of Esope Fables. Fo.C.xxix.
as a man worthy for shame. I will þ
fro hens he haue brede ynoughe, and
thā euery day the said dog had sop=
pes of brede, & of dy brede ynough.
Than the dogge toke strength & by=
gour agayne. It hapned within a ly=
tel whyle after that the wolfe came a
gayne to the dogge & sayde to him. I
perceyue well that I gaue to þ good
cōsel, & the dogge sayd to the wolfe.
My brother þ sayest truth. wherfoze
I thāke þ much, for of it I had great
nede. And thā the wolfe sayd to him,
yf thou wylte I shall gyue to the yet
better cōsel. And the dogge answered
him w right good wyl I shall here
it. And if it be good I shal do after it.
Than sayde the wolfe to him let me
take yet another lambe and do dylly=
gēce for to haue it fro me, and to byte
me and I shal ouerthrowe þ and thy
fete vpwarde as he that hath no pu=
ssaunce ne strength wout hurtynge

The fyfte boke

of thy selfe beleue me hardely & wel it
shal happe to the. And whā thy may-
sters seruauntes shall haue sene thy
dyligence they shall shewe it to thy
mayster howe y thou shalt kepe full
wel his folde, yf y be well nozysshed.
And than the dogge answered to the
wolfe that he was content. And as it
was sayd, ryght so it was don, & both
of them made great dyligence. The
wolfe bare away the lambe & the dog
ran after him and ouertoke hym and
byte him faynely and the wolfe ouer-
threwe the dogge vp so downe to the
grounde. And whan the shepeherdes
saw the wolfe gyue such strokes vpo
the dogge, and the shepeherde sayde.
Certaynly we haue a good dogge, we
must tel his dyligēce to our mayster,
and so they dyd, and howe he byte the
wolfe, & howe he was ouerthrowen,
and yet sayde certaynly if he had had
euer meat ynough the wolfe had not
borne

boone away the lambe. Than þ lozde
 cōmaūded to gyue hi plenty of meat,
 wherof the dogge toke agayne al his
 strengthe, & within a while after the
 wolfe came agayne to the dogge and
 sayd to hi in this maner. My brother
 haue not I gyue to the good cōsel,
 and the dogge answered to him. Cer-
 tainly ye, wherof I thanke you, & the
 wolfe sayde to the dogge. I pray the
 my brother & good frende that þ wylt
 yet gyue me another Lambe, and the
 dogge sayd to him. Certaynly my bro-
 ther it may suffyse þ to haue had two
 of the. Thā sayd þ wolfe to þ dogge.
 At the lest wape I may haue one for
 my labour & salary, that shalte thou
 not haue sayd þ dogge, hast thou not
 had good salary for to haue had two
 lābes of my maysters, & the wolfe an-
 swered to hym agayne. My brother
 gyue it me if it please the, & after sayd
 the dogge to hi. Nay I wyl not, and

R.iii.

yf thou

The fourth booke.

¶ If thou takest it agaynste my wyll I
promeitte, and warne the þe neuer after
this tyme þe shalt eat none, and than
the wolfe sayd to hi. Alas my brother
I dye for hunger couesel me for gods
loue what I shal do, and the dogge
sayde to him. I shal couesel the well, a
wal of my maisters celler is fal down
go thither this nyght and enter in it
and there þe mayst both eat & drynke
at thy pleasure, for both bread fleshe
and wyne shalte þe fynde plentye, and
than the wolfe sayde to him, alas my
brother beware wel thā that thou ac-
cuse ne deceyue me not. And the dog
answered I warrante the but do thy
feate so pzeuely þe none of my felowes
knowe not of it. And the wolfe came
at nyght & entred into the celler and
eat and dranke at his pleasure in so
much that he waxed dronke and whā
he had drōke so much þe he was drōke
he sayd to him selfe, whā the bylayns
be fylled

be fylled with meat; and that they be
 dronke they synge theyr songes and
 wherfore shulde not I synge. And a-
 none he began to cry & to howle. And
 the dogges hard the voice of hi wher
 fore they began to barke and howle,
 & the seruantes which hard the sayd.
 It is the wolfe which is entred with-
 in y^e seller. And than they all togpyther
 went thither & kylled the wolfe. And
 therfore moze dispendeth the negard
 thā the large, for auarpyce was neuer
 good, for many one be which dare not
 eat ne drinke as nature requirerh, but
 neuertheles euerp one ought to vse &
 līue prudētly of al such good; as god
 sedeth to hi. This fable sheweth also
 to vs y^e none ought to do against his
 bide as of y^e wolf which wexed drōk.
 for the whiche cause he was slayne.

¶ Of the father and his thre chyl dren.

HE is not wise which for to haue
 vanyte & his plesure maketh de

The fyfte boke

bate oꝝ stryfe. As it appereth by this
fable of a mā which had thre chyldꝛē,
and at the hour of his deth he beque-
thed & gaue thē his herytage, that is
to saie a great Berette, a Gote, and a
Myll, & whan the father was dead þ
bꝛetherne assēbled them thre together
and went befoꝛe þ Judge, toꝝ to part
theyꝝ lyuelode & sayde to the Judge.
My loꝛde our father is dead whiche
hath bequethed to vs thre bꝛetherne
al his herytage & as much of it shuld
haue the one as the other, & than the
Judge demaunded what was theyꝝ
lyuelode, & they answered a Berette,
a Gote, & a Myll, and thā the Judge
said to thē that he that shuld set & de-
uyde egall youre partes and the one
to haue of it as muche as another, it
is a thyng muche diffꝛyll to do, but
to your aduyce howe shulde ye parte
it. And than the eldest of the thre bꝛe-
thern spake and sayd I shal take fro
the

of Esop's Fables. Fo.C.xxxii.
the Peretree al that is croked and vn-
right. And y^e socond said. I shal take
fro the peretree al y^e is grene and dreye.
And the thyrde said I shal haue all y^e
rote the pyl or most & al the bzaunches
of the peretree. And thā y^e Judge layd
to them. He that thā shal haue y^e most
parte of it let him be Judge: for I ne
none other may knowe ne vnderstāde
who shal haue y^e moze ne y^e lesse part.
And therfore he that cā or shal proue
openly y^e he that hath most part shal
be lord of the tre. And after y^e Judge
demaunded of thē howe that they^r fa-
ther had deuyded to thē the Gote and
they sayd to him, he y^e shal make fay-
rest prayer and request must haue the
Gote, And thā the fyrst brother made
his request & said in thys maner. wold
god y^e the gote were now so great that
he myght drynge all the water which
is vnder the cope of Heuen, and that
whan he had dronke it he shuld yet
R.v. be moze

The fyfte boke

be moze thursty. The seconde sayde I
suppose þ the gote shalbe myne, for a
fayrer demaunde oꝝ request than thine
is I shal now make. I wold that al
hempe, & all the flax, and all þ woll of
the worlde were made in one threde a
lone, and that the gote were so great
that w the same threde me myght not
bynde one of his leggs. Thā sayd the
threde, the Gote shalbe myne, for I
wolde that he were so great that if an
Egle were at the vppermost of the he
uen he myght occupy and haue than
as much place as þ Egle might loke
on hyghe in length & bꝛede. And than
the Judge sayde, whiche of you thre
hath made þ fayrest prayer. Certayn-
ly I, ne none other can not grue the
Judgement, & therfoze the good shal
be to him that of it shal say the truth.
And the myll how was it aduysed by
your father to be departed amōg you
thre. They answered the Judge, he
that

of Esope Fables, Fo. C. xxxiii,
that shalbe most lyer most euyl and
moste slowe oughte to haue it. Than
sayd the eldest so. I am most slowfull
for many yeres I haue dwelled in a
great house & lay vnder the conduyt
of the same the which fel opon me all
the foule waters as pps dishe, water
and other fylth that wonderly stanke
in so much that al my fleshe was ro-
ten therof, & myne euen al blynde and
the durte vnder my backe was a fore
hve and yet by slouth I had leuer a-
byde there than to haue rylen vp.

The seconde sayd I suppose that the
myl shalbe myn, for if I cam to table
couered of al maner of precious & de-
licate meat, wherof I myght wel eat
if I wyl take of þ best I am so slouth-
ful þ I may not eat wout one shulde
put þ meat in my mouth. The thyrde
sayde, the myll shalbe myne, for I am
yet a greater lyer & more slouthfull
thā any of you both, for yf I had ben
a thur

The fyfte boke.

a thurst vnto the deth, and yf I found
than my selfe within a fayre water to
the necke I wolde rather dye than to
moue ones my hed for to drynke ther
of only one drop. Thā said y Judge
to the ye wote not what ye say. For I
no: nōe othe map not wel vnderstand
you, but the cause I remyt and put a
monge you. And th⁹ went wout any
sentence, for to a folysh demaūd beho
ueth a folyshe answer. And thertore
they be foles y wyl plete such vanyte
one against another, & many one ther
fore be fal into gret pouerte, for a lytel
thyng ought to be made a lytel ple.

¶ Of the VVolf and the Foxe.

NOne maye be mapster wout he
haue ben fyrst a dyscyppe. As it
appereth by th^{is} fable. Of a fox whi
che came toward a wolfe and sayd to
him. Lord I pray you y ye wyl be my
gossep. And the wolfe answered I am
cōtent, & the fox toke to him h^{is} lōne
prayenge

of Esope Fables. Fo.C.xxxliii.

praying him that to his son he wold
lerne and shewe to hi good doctryne,
the which the wolfe toke & went with
him vpon a mountayne, & thā he sayd
to the lytel fox, whā the bestes come
to y^e feldes cal me. And the fox went
and sawe fro the top of the hyll howe
the bestes were comynge to y^e feldes.
and forth w^h he went & called his God
father, & sayd my godfather, y^e bestes
come into the feldes. And the wolfe
demaunded of him, what bestes they
were. And the fox answered, ther be
both kyne and swyne together, wel
sayd the wolfe I care not for thē let
them go for the dogges be with thē.
And sone after the fox looked on the
other syde & perceyued a mare which
went to the feldes, and he went to h^{is}
Godfather and sayde. Godfather a
mare is gone to the feldes, and the
wolfe demaunded of him where about
is she. And the fox answered she is by
the

The fyfte boke.

the forest, and the wolfe sayde nowe
go we to dner. And the wolfe wth his
godson entred into the forest & came
to the Mare. The wolfe pcepued wel
and sawe a yong Colt which was by
his mother, the wolfe toke him by the
necke wth his teth and drewe it within
the wode and eat it. And deuoured hi
betwene the both, and whā they had
wel eaten the godson sayd to his god
father. My godfather I comend you
to God and muche I thanke you of
your doctrine, for wel ye haue taught
me in so much that now I am a great
Clerke and nowe I wyl go to my mo
ther, and than the wolfe sayde to his
godson. My godson if þ^u goest a waye
thou shalte repent the, for þ^u haste not
yet well studyed and knowest not yet
the Syllogysmes. Ha my godfather
sayd the for. I knowe wel al. And the
wolfe sayde to hym. Syth thou wyle
go, to god I comende the. And whan
the

the fox was come towarde hys mother
 She sayd to him. Certaynly thou hast
 not yet studeyed ynough. And than he
 sayd to her. Mother I am so great a
 clerke þat I can cast þe deuyl fro þe clyfte
 let vs go chace and ye shal se whether
 I can ought or nought. And þe yonge
 fox wold haue don as hys godfather
 the wolfe dyd, and sayd to hys mother
 make good watche, & whā the bestes
 shall come to the felde, let me thereof
 haue knowlege. And his mother said
 well so so shal I do. She made good
 watche, and whan she sawe that kyne
 and the Swyne went to the felde, she
 sayd to him, my son the kyne and the
 Swyne be together in þe felde. And
 he answered. My mother of thein I
 care not, let the go for þe dogges kepe
 them wel. And within a shorte whyle
 after the mother sawe the mare come
 nere vnto a wode & went and sayd to
 her son. My son the mare is nere the
 wode.

The fyfte boke.

wode. And he answered. My mother
these be good trydiges, abyde ye here
for I go to fetch out dyner & he went
and entred into the wode, & after wold
do as his godfather did before & wēt
and toke the Mare by the necke, but
the mare toke hi with her teth & bare
him to the shepcherde. And y^e mother
cryed from the top of the hyl. My sō
let go the Mare and come hyther a-
gain but he myght not, for the Mare
helde hi n faste with her teth, and as
the shepherdes came for to kyll hym
the mother cryed and sayd wepyng.
Alas my sonne thou dydest not leue
wel and hath ben to lytell a whyle at
scole, wherfore thou muste now dye
miserably, & the shepcherd toke and
slew hym. For none oughte to make
him selfe learned excepte he hath
well studyed, for some wene to
be great clarkes y^e can do no
thyng clarkely.

of Esope Fables. Fo.C.xxxvi.

Of the Dogge the wolfe & the Wether

Great folp it is to a foole þ hath
no might þ wyl begyle another
stronger than him selfe as rehersethe
thys fable of a father of fainple which
had a great flocke of shepe & a greate
Dogge for to kepe them whiche was
stronge, & of his voyce al the wolues
were aferde where þ shepetherde slept
more suetly, but it hapned þ thys dog
for his great age dyed wherfore the
shepetherdes were sore troubled, and
sayd one to another we shal no more
slepe at our ease bycause our dog is
ded, for þ wolues shal nowe come &
eat our shepe, and thā a great wether
spers ano proud which had al these
wordes came to them & sayde. I shal
gyue you good counsell. Shere me &
put on me the dogges skyn & whan
the wolues shal se me they shal haue
great fere of me, & whan the wolues
came & sawe the wether clothed with

D.i.

the

The fyfte boke

the skyn of the dogge they began all
to fle & run away, It hapned on a day
that a wolfe which was soze hungry
came and toke a lambe and ran away
therw, and than the sayd wether ran
after him and the wolfe which suppo
sed that it had ben a dog shyte thys
by the way for the great fere y he had
and ran euer as fast as he could & the
wether after hi without cesse tyl that
he ran throughe a bushe of sharpe
thornes and rent all the dogges skyn
which was on him, and as the wolfe
loked behynde hym beyng aferde of
his lyfe sawe al the decepcion of the
wether and fourth with retourned a
gaynst him, & demaunded of him and
sayd, What art thou, and the wether
answered to him in this maner. My
lorde I am a wether whiche playeth
w the, & the wolfe sayd. Ha syz ought
ye to play with your mayster, y haste
made me so soze aferde, that by y way
as I

of Esope Fables.

Fo.C.xxxvii.

as I ran befoze the I dyd chye the
great tozdes & thā the wolfe led him
vnto the place whete as he had chye
saying thus to him, loke here callest
thou thys a play, I take it not for play
for nowe I shal shewe the howe thou
oughtest not to play w the lozde and
thā the wolfe toke & kylled him and
eat him. And therfoze he that is wise
must take good hede how he playeth
with hi which is wyser moze sage &
moze stronger than he hym selfe is.

¶ Of the man the Lyon and the son.

HE that refuseth y good doctrine
of his father yf euyl hape come
to him it is but ryght. As to vs reher
seth thys fable of a laborer which som
tyme lyued in desert by hys cultyvinge
and labour. In thys desert was a Lyō
which wasted & dystroyed al the sede
which euery day the sayd laborer sow
ed, and also this Lyon dystroyed his
trees. And bicause that he bare & dyd

S.ii.

to hym

The fyfte boke

to him so great harme and damage. He made a hedge to the which he put and set cordes and nettes for to take the Lion. And once the Lyō came for to eate corne & entred within a net & was taken, & thā the good man came thether and bette & smot him so wonderously that scarcely he might escape fro deth. And bicaule that the Lyon sawe that he might not escape y^e subtylte of the man he toke hys lytel Lion and went to dwel in another ryggon. and within a lytel whyle after that y^e Lyō was wel growne, and was fieris and strōg he demaūded of his father and sayd. My father be we of thys regyon, nay sayd y^e father, for we be fled away fro our lāde. And thā the lytell Lyon asked wherfore, and the father answered to him. For the subtylte of the man. And the lytel Lyon demaūded of him what mā it was. And hys father sayd to him he is not so grea-
ne so

of Esope Fables. Fo. C. xxxviii.
ne so stronge as we be, but he is moze
subtyll & moze engenyous thā we be,
and than sayd the son to the father I
shal go auēge me on him, & the great
Lyon sayd to him go not, for yf thou
goest thether ȳ shalt repēt the thercof
and shalt do lyke a fole, and ȳ son an-
swered to the father. Ha by my hed I
shal go thether & shall se what he can
do, and as he went for to finde ȳ man
he met an Oxe wth a medow and an
Horse whose backe was al dayne and
soze to whome he sayd in this maner,
who is he that hath you led hyther &
that so hath hurt you. And they sayd
to hi it is the man. And than he sayde
agayne to them. Certaynlye here is a
wonderous thyng I praye you that
ye wyl shewe hi to me. And they went
and shewed to him the laborer which
ered the erth. And the Lyon withoute
sayinge of any mo wordes wente to-
warde the man to whome he sayde in

The fyfte boke.

this maner. Ha man thou haste done
ouer many euylles both to me and to
my father, & lyke wyse to oure bestes
wherfoze I tell the þ̄ to me thou wylt
do iustyce, & the mā answered to hym.
I tel and warne the that if thou come
nere me I Chal kyl the with thys great
clubbe, & after with this knyfe I Chal
fle the. And the Lyon sayd thā to him
come befoze my father & he as kynge
Chal do to vs good Justice. And than
the man sayd to þ̄ Lyon. I am contēt
if that þ̄ wylte swere to me that thou
shalt not touche me tyll that we be in
the p̄sence of thy father. And in like
wyse I Chall swere to the þ̄ I Chall go
with the vnto þ̄ p̄sēce of thy father.
And thus the Lpō & the man begā to
go by the way where as his cordes &
nettes were set. And as they went the
Lyon fell w̄in a cord and by þ̄ fete he
was taken so þ̄ he myght no further
go, and bycause he could not further
go

go, he said to the man. O man I pray
the that þu wylt helpe me, for I maye
not go, and the man answered to hym.
I am sworn to the þu I shal not touch
the to the tyme that we be before thy
father. And as the Lyon supposed to
haue vnbounde hym selfe for to scape
he fel into another net, and the Lyon
began to crye after the mā saying to
hym in thys maner. O good man I
pray the that thou wylt vnbynde me
and the man begā to synyt him on the
hed, & than whā þu Lyon sawe that he
myght not scape, sayde to the man. I
pray the that þu synyt me nomore vpon
the head, but vpon my ars bycause þu
I wolde not here the good counsell of
my father, & than the man began to
synyte him at the hert and slewe hym.
Therefore euyl ofte hapneth to them
that wyl not beleue the doctryne of
theyr fathers and mothers ne obaye
to them in no wyse.

The fyfte boke.

¶ Of the Knyght and of the Seruaunt
whiche founde the Foxe.

Many therbe that for they; great
lesynges suppose to put vnder
all the wo:ld, but euer at y last they;
lesynges be knowen, and manifest as
it appereth by this fable of a knyght
which somtyme went w an archer of
his throughe the lande & as they rode
they found a fox, and the knyght sayd
to hys archer. In good sothe I se a
great fox, & thā the archer begā to say
to his lord, My lordemarye ye
therof I haue ben in a Regyon wher
as y fores be as great as Oxen, & the
knyght answered. In good soth skyn-
nes were good to make Mantels w,
yf skynners myght haue thē. And as
they were rydyng they fell in many
wordes and deuyles, and thā bicause
the knyght perceiued wel the lesynges
of hys archer, he began to make pray-
ers and orysons to the goddes for to
make

of Esop's Fables. Fo.C.xl.

make hys archer aserde and sayde in
thys maner. O Jupiter god almyghty
I pray the that this day thou wylte
kepe vs fro all lesynge so y^e we maye
passe saufe this flode & greate Ryuer
whiche is here befoze vs & y^e we maye
suerly com to our house: and whā the
archer hard the prayer and oryson of
his lord he was geatly abashed, and
than the archer demaunded of his lord
and sayd. My lord wherfoze prayest
thou now so deuoutly. And y^e knyght
answered, wotest thou not wel that it
is wel knowen & manifested that we
must sone passe a ryght great Ryuer,
and that he who on al this daye shall
haue made one lesing if he enter in it,
he shal neuer come out of it agayne.
Of the which wordes the archer was
muche doutous and dredfull, and as
they had ryden a lytel way they found
a lytell Ryuer, wherfoze y^e archer de-
maunded of his lord, is this the flode
S.v. whiche

The fyfte boke

whiche we must passe. Nay sayde the knyght it is moze greater. O my lord I say bycause that the fox whiche ye sawe myght wel haue swymmed and passed ouer this lytell water. And the lord sayd I care not therfore & after that they had ride a litel further they founde another lytel ryuer, and the archer demaunded of him, is this þe flode that ye spake of to me. Nay sayde he for it is greatter and moze brode, and tharcher sayd agayne to hi. My lord I say so bycause þe fox of the whiche I spake of to day was not greater thā þe Calfe, & thā the knyght harknyng the dissimulacyon of his archer answered not, and so they rode furth so longe that they founde yet another Ryuer, and thā the archer demaunded of his lord. Is thys the same. Naye sayd þe knyght but sone we shal come therto. O my lord I saye so bycause that þe fox wherof I spake to you this
day

of Esope Fables, Fo.C.xli,

day was not greater thā a shepe and
whā they had ryden vnto euen tyme
they foude a great ryuer & of a great
bredeth. And whan the archer sawe it
he began al to shake for feare and de-
maūded of his lord. My lord is this
the ryuer, ye sayde the knyght. O my
lord I ensure you on my faythe that
the fox of the whiche I spake to day
was no greater than the fox which
we saw to day, wherfore I knowlege
and confesse to you my syn, & than the
knyght began to smile & sayd to hys
archer in this maner. Also this ryuer
is no worse than the other whiche we
sawe before and haue passed through
thē & than the archer had greate ver-
goyne & was shamefull bycause that
he myght nomore couer his lesynge.
And therfore it is fayre and good for
to say euer the truth & to be true both
in word and i dede, for al lyer is euer
begyled and his lesynges is known
and

The fyfte boke
and manifested vnto hym to hys
great shame and damage.

¶ Of the Eagle and the Raven.

NOne ought to take on him to do
a thing which is perylous with
out he fele him selfe stronge ynough
to do it. As reherseth this fable of an
Egle which aveng toke a lābe wher-
of the Raven had great enuye & sayd
to hi selfe wherfoze Hulde I not take
a lambe as wel as þe Egle doth. And
on a tyme as the sayde Raven sawe a
great herde of Shepe, by his greate
enuye & pryde, and by his outrage-
ousnes dyscended on them & by suche
maner smote a wether that hys clawes
abode to the fles of it, in so much that
he coulde not flye away, thā the Shepe
herdes came and brake his wynges,
and toke him, and after bare hym to
his chyldre to play them with al and
they demaunded of him what byrde he
was, and the Raven answered to the.

I sup^r

I supposed to haue ben an Egle and
by my ouer wenyng I wend to haue
taken a lambe, as the Egle dyd, but
nowe I know wel þ I am a Rauen,
wherfoze þ feble ought not in no wise
to cōpare hi to the stronge, for some
tyme whan they suppose to do moze
than he maye, he falleth in great dy-
shonour as it appereth by this p̄sēt
fable of a Rauen which supposed to
haue ben as stronge as the Egle.

¶ Of the Egle and the VVesyll.

NO man for what soeuer myghte
that he hath ought to dyspraise
an other. As it appereth by ths p̄sēt
fable of an Egle which chased some-
tyme after an Hare, and bicause þ the
Hare myght not resystne withstande
against the Egle. He demaunded ayde
and helpe of the wesyl the which toke
her in her kepyng and bycause that
the Egle sawe þ wesyl so lytell he dys-
prayed her, and befoze her toke the
Hare.

The fyfte boke.

Hare wherof y wesyll was wroth and
therfore the wesyll went & behelde the
Egles nest which was vpon a hye tre,
and she seynge it clymed vpon the hye
tre and cast downe to the grounde the
yong Egles, wherfore they dyed, and
for th^e cause was y Egle much wroth
and angry. And after went to the god
Jupiter & prayed hym that he wolde
fynde hi a sure place where he myght
lay his Egges & his lytel Chyckens.
And Jupiter graunted it & gaue hi
suche a goste, that whan the tyme of
chyldeynge shuld come that she shulde
make her yonge ones within his bo-
some. And whā y wesyll knew that she
gathered togyther great quantyte of
ordure or fylthe and thereof made an
hygh Hyl for to let her selfe fal fro y
top of it into the bosome of Jupiter.
And whan Jupiter felt the stynke he
begā to shake his bosome and both y
wesyll and the Egges of the Egle fell
downe

downe to the erth. And thus were all the Egges broken and lost. And whā the Egle knewe it she made a vowe ꝑ she shuld neuer make none Egle tyll she were ther of assured, and therfore none howe myghty and stronge ꝑ he be ought not to dyspraise some other, for ther is none so subtyl but ꝑ some tyme he may let and aueng hym selfe wherfore do ꝑ no dyspleasure to none that dyspleasure come not to the.

¶ Of the Foxe and the Gote.

H ¶ whiche is wyle & sage ought fyrste to loke & beholde the ende of he begon any work. As it appereth by thys fable of a fox and of the Gote that sometyme dyscended and wente downe into a depe well for to Drynke, and whan they had wel Dꝛōke bicause that they coulde not come vpwarde agayne, the foxe sayd to the Gote in this maner. My frende yf thou wylte helpe me we shall sone be both out of thys

The fyfte boke.

this well for þe þe wylte set thy .ii. fete
agaunst the wal I shal wel lepe vpon
the & vpon thy hornes, & than I shal
lepe out of this wel, & whan I shalbe
out of it þe shalt take me by the hande
and I shal plucke, and drawe the out
of the wel. And this request the Gote
accoꝝded, & sayd I wyl wel. And than
the Gote lyfte vp hys fete agaynste
the wall and the Fox dyd so much by
his malice that he gat out of the wel,
and whā he was out he began to loke
on the Gote which was within þe wel,
and thā the Gote sayd to hi, helpe me
nowe as þe hast promysed, & than the
Fox began to laugh & scoꝝne hym. O
mayster gote if þe haddest be wel wise
with thy faire berde oꝝ euer þe haddest
entred into þe well thou shuldest fyrst
haue taken hede howe thou shuldest
haue come out of it agayne. And ther
foꝝe he which is wise if he wyl wysely
gouerne him selfe ought euer to take
good

of Esope Fables. Fo. C. xliiii.
good hede to thende of his worke.

¶ Of the Cat and the Chekyn.

HE whiche is false of kynde and
hath begon to deceyue other in
erth wyl vie his craft as it appereth
by thys present fable of a Cat whiche
sometime toke a Chekyn the whiche
he begā strongly to blame for to haue
foude some cause that he myght cate
her, & sayd to her in this maner, come
hyther y chekyn. Thou doest none o-
ther good but crye at the nyght thou
lettest the men to slepe, and than the
chekyn answered to hi and sayd, I do
it for theyr great plete, & yet agayne
the Cat sayd to him, yet is there well
woyle for y art an tocest & lechour for
thou knowest naturally both thy mo-
ther & the doughter, and thā the che-
kyn sayde to the Cat. I do it bicause
that my mayster maye haue Eggs for
his eatynge, and my mayster for his
pofite gaue to me both Mother and
C. l. Doughter

The fyfte boke.

Doughter for to multiply þe Egges,
than the Cat said to him, by my faith
gostep þe hast of excusacyons ynowe.
But neuerthelesse thou shalte passe
through my throte, for I suppose not
to fast this day for al thy wordes and
thus it is of him whiche is customed
to lyue by raupne. For he cā not kepe
ne abstayne him selfe fro it, for all the
excusacyons that be layde on hym.

¶ Of the Foxe and the Bushe.

MEN ought not to demaunde ne
Maske helpe of them that be more
customed to do euyl than to do good
or profyte as it appereth by this fable
of a Fox which for to scape the peryll
to be taken wēt vpon a thorne which
hurte him soze & weppnge he sayd to
the bushe, I am come as my refuge
vnto the and thou hast hurt me & thā
the bushe sayd vnto hym. þe hast ered
and wel thou haste begyled thy selfe,
for thou supposed for to haue taken
me

of Flope Fables. Fo.C.xlv,

me as thou arte accustomed to take
Henues & Chikyns. And therfore me
ought not to helpe them whiche ben
accustomed to do euyl but men ought
rather to let them.

Of the man the God & the Woddes.

Of the euyl mē sountyme cometh
pſyte to some other, he dothe is
not by his good wyl but by foze as
teherseeth to vs this fable. Of a man
that had in his house an ydol which
oft tymes he adoured as his god, and
the moze þ he prayed him, the moze he
fayled & becam poze wherfore the mā
was wel wroth agaynst his ydol and
toke it by the legges & smot the head
of it so strongly agaynst the wall, so
that it brake in peces, out of þ which
ydol issued a right greate treasoure
wherof the mā was ful glad & iolous
and than the man sayde to his ydolle.
Nowe knowe I well that þ art wyc-
ked, euyl & peruerse. For wā I haue

T.ii.

wo;thyp;

The fyfte boke
woꝛshypped the þ̃ hast much done for
me, a euyl mā whā he hath any good
it is not of h̃ good wyl but by force.

✠ Of the Fysher.

Of a fysher piped for to make
the fysh to daunce. And whan
he sawe þ̃ for no longe that he coude
pype, they wold not daunce, þ̃ fysher
was thā wroth & dyd cast his nett̃ in
the water and toke fysh great quan-
tite, & whan he had drawne oute hys
nettes out of the water, the fysh be-
gan to lepe and to daunce, and thā he
sayde vnto them. Certaynly it appea-
reth nowe well that ye be euyl bestes,
for now whan ye be taken ye lepe and
daunce. And whan I pypped and
played of my muse or bagge pype, ye
denyed and wolde not daunce. Ther-
fore it appereth wel that the thynges
whiche ben made in season, ben well
made and done by reason.

✠ Of the Cat and the Ratte

H which is wyse and that ones
hathe ben begyled ought not to
trust nomore him þ̄ hath begyled him
As rehereth this fable of a cat which
wēt into a house wher as many rattes
were þ̄ which he dyd eat eche after o-
ther. And whā þ̄ Rattes percepued þ̄
fyerfnes & cruelte of the cat they held
a couñel togyther wher as they deter-
mined of one comon wyl þ̄ they shuld
nomore holde them ne come ne go on
the lowe ground wherfore one of the n
moſt auncient sayd to al þ̄ other such
wordes. My byetherne and cōrades ye
knowe to whome we may not relyst,
wherfore of nede we must holde oure
selfe vpon þ̄ hys balkes to thende that
he may not take vs, of þ̄ which wordes
the other Rattes were wel cōtent. And
beleued this counsel & whan the Cat
knewe þ̄ couñel of the Rattes he hang
him selfe by his two fete behinde at a
pyne of yron whiche was stycked at

The fyfte boke

a balke feyning him selfe to be dead,
and whan one of the Rattes lokynge
downewarde saw the Cat hāge begā
to laugh & sayd to þe Cat. O my frēde
yf I knewe that þe were dead I shuld
go downe, wel I know þe so false and
guers that þe mayst wel haue hanged
thy selfe feynynge to be ded, wherfoze
I shal go down and therfoze he that
hath ones bē begyled by some other,
ought to kepe him well fro the same.

¶ Of the Laborer and the Pyelarge.

Hewhich is taken w the wicked
hand euyl ought to suffre payne
and punyction. As it appereth by this
fable of a Laborer whiche sometyme
dressed and set his gynes and nettes
for to take the Gece & the Cranes whi
che eat his Come. It hapned þe ones
in a moztynge he toke a great many
of Gece and Cranes and a Pyelarge
whiche prayed þe laborer in this maner
I pray the let me go for I am neither
Gece

of Esope Fables. Fo.C.xviii.

Secce ne Crane no; I am not come hither
foz to do any harme, the Labozer
began than to laugh, and sayd to the
pyelarge yf thou haddest not ben in
they; felowshyp y haddest not entred
into my net ne y haddest not be takē
and because that y art found & takē
with the y shalt be punysshed as they
shalbe. Therfoze none ought to kepe
cōpany with the euyl without he wyl
suffre such punysshment as the euyl
ought to suffre foz they; euyl lpuige.

¶ Of the chyld Which kept the Shepe.

H which is accustomed to make
lesynges though he sometyme he
say truth yet men well not beleue him
As reherseth this presente fable of a
Chylde whiche sometyme kept Shepe
the which cried oft without cause say
inge. Alas foz god; loue socoure you
me foz the wolke wyl eat my Shepe: &
whan the labozers y cultiued and e-
red the Erth about him harde his cry
they

The fyfte boke.

they came to helpe him y^e which came
so many tymes: and founde nothing.
And as they sawe that there was no
Wolues they retourned to they^r la-
bour. And the chylde dyd so many ty-
mes for to play him. It hapned on a
day y^e the wolfe came, and the chylde
cryed as he was accustomed to do.
And bycause y^e the Laborers had ben
disceyued dyuers tymes they kepe
their labor stil & supposed y^e it had not
ben truth, wherfore the wolfe dyd eat
the shepe. for men wyl not lyghtly be-
leue him which is knowen for a lyer.

¶ Of the Aunt and the Columbe.

NOne ought to be douthful of y^e
good whiche he receyueth of o-
ther as reherseth this fable of an Aunt
which came to a fountaine for to drinke
and tyght as she woide haue dronke
she fel in the fountayne in the which
fountayne she went to haue ben drow-
ned without helpe, the Columbe toke
a bjaunche

ot Esope Fables. Fo.C.xlviii.
a bzaunche of a tre and caste it to her
to saue her selfe & thā the Hunt went
anone vpon the bzaūche & saued her
selfe. And anone came a faconer whi-
che wold haue takē y^e sayd Columbe
oz doue, and thā the Hunt whiche sawe
that y^e fauconer drest his nettes, cam
to his fote, and so fast pycked it y^e she
caused him to smyte the erth with his
fote, & therewith made so greate nopsle
that y^e Columbe herd it wherfore she
flew away oz the gyn and nettes were
sette, and therfore none ought to fo-
get the benefyte whiche he hath re-
ceyued of some other. For Mouthful-
nesse is great synne.

C Of the Bee and of Iupiter

The euill man wysmeth to other
that cometh to him selfe whiche
wissheth it, as it appereth by th^e fable
of a Bee whiche gaue and offered to
Iupiter a pece of Hony wherof Ju-
piter was much ioyous, and thā Ju-
piter

C.v.

The fyfte boke

piter sayd to the Bee, demaūde of me
what thou wylt & I shal graunt and
gyue to the gladly, and than the Bee
prayed hi in ths maner. god almyghty
I pray to the ꝑ thou wylt gyue to me
that whosoever shal come for to take
away my Hony ꝑ I styngge him that
he may sodely dye, and bycause ꝑ Ju-
piter loued ꝑ humayn lonage he sayd
to the Bee. Suffyce the that who so-
euer shal go to take thy Hony if thou
stynge oz pricke hi incontynēt ꝑ shalt
dye, and thus her prayer was turned
to her great damage. Wherfoze men
oughte not to demaunde of God but
such thynges ꝑ ben good and honest.

✱ Of the Carpenter and of Mercurye.

IN as muche as God is moze mer-
cyful and benyg to the good and
holy, much moze he punished ꝑ wyc-
ked & euyl as we may se by this fable
of a Carpenter whiche cut wood on a
Ryuer for to make a Temple to the
goddes

Goddes and as he cut wood hys Axe
 fel into the Ryuer, wherfoze he began
 to wepe & to cal for help of the gods.
 And the god Mercury for pryie appe
 red befoze him and demaunded of him
 wherfoze he wept and shewed to him
 anaxe of gold and demaunded of him
 pf it was the Axe whiche he had losse
 and he sayde naye, and after the God
 shewed to him another Axe of syluer
 and seinblably sayd, and bicaule that
 Mercurious sawe that he was good
 and true he Drewe hys Axe out of the
 water, and toke it hym w much good
 he gaue to him, & the Carpenter told
 this history to his felowes of p which
 one of them came to the same place to
 cut as his felowe dyd befoze and let
 fal his Axe within the water & began
 to wepe and to demaunde helpe & ayde
 of the goddes. And thā Mercury ap
 pered befoze hym and shewed to hym
 an Axe of golde, & demaunded of hym
 and

The fyfte boke

¶ & sayd is this same it that thou hast
lost. And he answered to Mercury and
sayde. Ye saye sʒ and mighty god þ
same is it. And Mercury seying þ ma-
lyce of the velayne gaue to hi neither
the same ne the other, and left him we-
pyng, for god whiche is good & iust
rewardeth þ good & true in thʒ world
or eche other after hyʒ deservynge,
and punyssheth the euyl and vntust.

¶ Of the yonge Thele & his Mother.

H ¶ whiche is not chastised at the
begynning is euyl and peruers
at þ ende. As it appereth by thʒ fable
Of a yonge chyld which in his youth
begā to stele and all that he dyd stele
he brought to his Mother, & the Mo-
ther toke it gladly, and to no wise she
wolde not chystyce hi n and after þ he
had stole many thynges he was take
and condemned to be hāged, and as
mē led him to þ Justyce, his Mother
folowed him and wepte soze, and than
the

the chylde prayed to the Justyce that he might say one word to his mother and he approached to her & made semblance to tel her some wordes at her Eare, and with his tethe he bpte of her nose, wherfore the Justice blamed hi. And he answered in this maner. My lord she is cause of my death, for yf she had well chastysed me I had not come to this shame, for who so wel loveth theyr chylde wyl chastyseth the. And therfore chastyse your chylde to thende that ye fall not in suche case.

¶ Of the Fle and the Man.

HE that doth euill howe be it the euill be not great, me ought not leue hi unpunished. As it appereth by this fable of a man whiche toke a fle & bpte him, to whom the mā sayd in this maner. Fle why bitest thou me and lettest me not slepe, & the fle answered. it is my kynde to do so, wherfore I pray the that thou wilt not put me

The fyfte boke

me to deth & the man began to laugh
& said to the fle, þu maist not hurt me
soze, neuertheles it behoueth þu not to
byte me. Wherfore þu shalt dye. wher
fore me ought not to leue no euyl vn
pynyshe howe be it þu it be not great.

¶ Of the husbände & his two wyues.

Nothing is worse to the mā thā
the woman. As it apperethe by
this fable of a man of a meane age,
whiche toke two wyues, that is to say
an olde and a yonge which were both
dwellynge in his house and bycause
that þe olde desired to haue hys loue she
pulled the blacke heres fro his head,
bycause he shulde the more be lyke to
her. And the yonge woman at þe other
syde plucked out all the whyte heres
to chende þe he shuld seme the yonger,
more gay and fayre in her lyght, and
tho the good man abode without any
heer on hys hed. And therfore it is gret
folp to the auncient to wedde the selfe
agayne.

agayne. For to them it is better to be
vnwedded thā to be euer i trouble w
an euyl wyfe, for the tyme in y which
they shulde rest them, they put them
selfe in great payne and labour.

C Of the Laborer and the Chyldren.

H That laboꝝeth contynualle
goodes. As it appereth by ths
fable **O**f a good laboꝝyng mā which
al his lyfe had laboꝝed and wrought
and was ryche and whan he shuld dye
he sayd to his chyldꝝe my treasure I
haue lefte in my vyne, and after that
the good man was dead his chyldꝝen
which supposed y his tresour had be
in the vyne dyd nothyng all day but
delued and it bare moꝝe fruyt than it
dyd before. For who so trauayleth
well he hath euer breade ynoughe
for to eate and he that woꝝketh
not dyeth for hunger.

FINIS.



Tabula.

Thus endeth the sub-
tyle tables of Escoppe. And

hereafter foloweth the Table of
regystr of the same booke and
fyrst of hys lyfe and
fortune.



Howe Escoppe excused hym before
hys lord to catch the fygges.
folio. .1.

Howe the goddes of hospita-
lyte gaue speche of tonge to E-
scoppe and howe he was solde. folio. .3.

Howe Escoppe deceyued hys felowes by
takynge the lyghter burdenge whiche seemed
to them the heaviest. folio. .7.

Of the seconde sale of Escoppe. folio. .8.

Howe Escantis broughte Escoppe home to
his wyfe. folio. .11.

Howe Escantis broughte Escoppe into a
gardyn. folio. .14.

Howe that Escoppe dyd bere the presente to
hys mystris folio. .15.

Howe Escoppe made his Ladye to come
home agayne. folio. .18.

Howe Escantis sent Escoppe to the market
to bye of the best meat that he coude get and
howe he bought nothing but tonges. fo. .19.

Howe

